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THE RELATIONS BETWEEN THE YOUNGER AND OLDER CHURCHES

Reports of the Meeting of the International Missionary Council at Jerusalem, Easter 1928

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VOLUME I The Christian Message in Relation to Non-Christian Systems of Thought and Life.

VOLUME II Religious Education.

VOLUME III The Relations between the Younger and Older Churches.

VOLUME IV The Christian Mission in the Light of Race Conflict.

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VOLUME VIII Addresses and Other Records.

THE RELATIONS BETWEEN THE YOUNGER AND OLDER CHURCHES

Report of the
JERUSALEM MEETING
of the
INTERNATIONAL MISSIONARY COUNCIL
March 24th.–April 8th., 1928

VOLUME III

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PART ONE

PRELIMINARY PAPERS

PUBLISHED IN PREPARATION FOR THE JERUSALEM MEETING

Except in the case of statements and recommendations adopted by formal vote, the International Missionary Council is not responsible for the opinions or statements expressed. The preliminary papers were distributed in advance of the Jerusalem Meeting to all the delegates for their information. None of these papers were formally presented to the Council and no action was taken by the International Missionary Council in reference to them.

PRELIMINARY PAPERS

MAJOR ISSUES IN THE RELATIONS OF THE YOUNGER AND OLDER CHURCHES

Rev. A. L. Warnshuis, D.D.

I. INTRODUCTION

IN the preliminary statement issued by the officers of the International Missionary Council in February 1927, in which the central subjects of the Jerusalem meeting were briefly outlined, the following two paragraphs appeared to explain the proposals with reference to the subject of the relation between the younger and the older Churches :

' The Jerusalem meeting will afford an opportunity for the first time for any considerable number of representative leaders of the younger Churches which are the outcome of modern missionary efforts to meet in intimate fellowship with representatives of the older Churches of Christendom and to consider together how the relations between these Churches may be made mutually most helpful.

' In preparation for the meeting, it is proposed to invite the National Christian Councils and similar organizations in which the rising Churches are represented to indicate in what ways they believe that the older Churches can, through their historic traditions, spiritual experience, personnel, service

and thought render the largest and most effective help in meeting the physical, educational and spiritual needs that are most pressing in the countries concerned at this present time.'

Invitations were duly sent by the officers of the Council to the National Christian Councils and to other missionary conferences in a number of countries, asking for statements that would answer the questions suggested in the paragraphs quoted above. Some preliminary papers were received in response to these invitations, but apparently there was not sufficient time to prepare statements that would adequately represent the experience and opinions of the Christian forces in these various countries. Many countries extend over great areas, and present a number of conditions that make it difficult for Christian workers to meet for the drafting of such statements as would bring together the best thoughts of the churches and missions on a subject of such vital importance to all of them. In these circumstances, the officers of the Council considered it better to issue a paper which attempted only to suggest some of the questions that would come before the Jerusalem meeting, and it is printed here as Sections I and II of this paper.

A separate pamphlet was distributed to the members of the Council as they assembled in Jerusalem, in which were made available the more important papers and documents that have been issued by Churches, missionary boards, conferences and individuals, in which were expressed the ideals, purposes, plans and desires that have guided in the development of the Churches up to that time. Part of this pamphlet is reprinted as Section III of this paper and the remainder as appendices on pp. 235 ff.

The problems of relationship concern both the older Churches, which must constantly seek more fruitful ways in which to employ their spiritual and material resources in the fulfilment of their missionary duty, and also the younger Churches, whose development must be nurtured so that their growth may be continuous and such as to make them ever increasingly powerful in moulding the life of the community and nation to which they belong. The questions that arise in the establishment of right relations between the older and the younger Churches are such as emerge naturally as the work of the Churches develops. The solution of these problems is a co-operative task, in which both the older and the younger must mutually share.

The questions which are defined in the following pages are those which seem to be most important after a study of the different ways in which the subject has been approached, in different countries and communions throughout the world. It was suggested that the Council members in preparing for the meeting might well give some time and study to these. At the meeting in Jerusalem the lead in the discussion of these questions was given to the representatives of the younger Churches. The points which follow were not offered in any sense as agenda for discussion, but only as some of the unsolved problems which have engrossed the attention of both missionaries and national leaders in the different fields, and which it was thought would naturally be discussed in the Jerusalem meeting.

The relations of these younger Churches to the older Churches, the measure of freedom of the former in the development of their church life, and the

application to the younger Churches by the older of their principles and ideals as the younger Churches have grown in strength and self-consciousness have naturally differed largely in accordance with the polity of the Church that sent the missionaries. Confusion arises from attempts to make general statements that are based upon the experience of particular groups. It may be well to quote from the proceedings of the International Missionary Council meeting, in 1921, the following statement of some of the facts which must necessarily be borne in mind in all discussions of these problems :

'(*a*) There are differences in the policy and practice of the several Churches, and allowance needs to be made for such differences in interpreting the meaning and language of the questions submitted.

'(*b*) Mission work is at many different stages of development, and conditions vary widely in different mission fields and sometimes even within the same field.

'(*c*) The question of transferring responsibility to the indigenous Church is engaging the earnest attention of missionaries, and considerable advance in this direction has been made in recent years.

'(*d*) Some of the suggested steps presuppose the existence of a strong indigenous Church and capable native leadership, and in many parts of the mission field, for example in portions of the African Continent, such leadership is not yet available.

'(*e*) In areas where missionaries still outnumber pastors and educated laymen the suggestion that foreign missionaries should be related to and serve under the direction of the constituted ecclesiastical authorities of the country to which they are sent might produce precisely the opposite result to that

desired, and thus thwart or hinder the realization of the end in view.

'(*f*) In Japan, China, India, parts of Latin America, and in some other lands, the autonomy of many of the Christian bodies has been brought about by establishing their ecclesiastical independence of foreign mission agencies, which work as auxiliaries of the indigenous Churches.

'(*g*) No uniform solution applicable to conditions in all fields is possible.'

II. SOME PROBLEMS DEFINED

Autonomy of the Younger Churches

Churches that are in an ecclesiastical sense autonomous exist now in almost all parts of the world. Such names as the Church of Christ in China, the Lutheran Church in China, the Church of Christ in Japan, the South India United Church, the Presbyterian Church in Brazil and the Churches or Provinces of the Anglican Communion in India, China, Japan and South Africa, and other titles suggest how the development of ecclesiastical organization and the growth of the Christian Churches in all these lands has resulted in the transfer to these 'national' Churches of ecclesiastical government and the independent control by themselves of all their own ecclesiastical affairs.[1] The adoption of credal statements, the ordination of their clergy, the admission and discipline of members, the question of union with other Churches and all other church matters are wholly within the governing authority of

[1] Constitutions of some of the more recently developed Churches on the mission field will be found at the end of this paper.

these Churches that have been named, and others like them, in accordance with the constitution and character of the polity of each communion. With questions arising out of the internal affairs of such Churches an inter-denominational conference cannot deal.

The question of the organic unity of the Church, though of surpassing interest to many of the delegates to Jerusalem, hardly falls within the sphere of a body which is not delegated, as the Lausanne Conference was, by the Churches in the different countries to deal with it. But other questions arise which are of common importance to all. They are such as these :

What is meant by an indigenous Church ?

Is the Church as it has been developed through the work of missions recognized by its members as an institution in which they are at home, which they are able to love and in which they feel a sense of proprietorship ?

Is there freedom of organization so that the Church may best express the Christian life in terms of the genius and characteristics of the several countries and peoples without losing the fellowship of the older Churches and suffering the loss of needed financial aid ? How far does such freedom extend in the interpretation of the Gospel message ?

To what extent has a vision of the Church, as it is portrayed in the New Testament, taken possession of the minds and hearts of Christians ? How far does historic Christianity, with its world-wide fellowship of the Church, appeal to members of the younger Churches as something to be valued, something with which it is well to maintain fellowship ?

The Mission and the Missionary in their Relationship to Indigenous Churches

Granted that the initiative in action in some fields entirely, and in all fields increasingly, lies with the indigenous Church; and that in most, if not all, fields the adequate maintenance and development of the work is impossible without some help in personnel and in money from the older Churches of the West, the question arises: How best can that help be given, and what should be the relations between the two bodies?

The matter is so tied up with local considerations that it is impossible to consider it as a whole. In the development of these relations there are three tendencies that introduce complicating factors. These concern the mission, the missionary and the control of finances.

A. The Mission

In the administration of their missionary work, the older Churches have created boards that are part of their ecclesiastical organization, or voluntary societies composed of members specially interested in the active support of this work. In most instances these boards or societies have authorized their missionaries in each of their respective areas to organize themselves as a 'mission,' or 'mission council,' or 'district committee,' or 'finance committee,' or as a body to which some such title is given. Around the question of the relations of the mission to the Church much of the current discussion centres.

There has been a marked development for a number of years in which the boards have increas-

ingly transferred administrative responsibility to their missions. Instead of continuing to deal at their headquarters in America or Europe with the details and even the main policies in the administration of their work in the countries to which they send missionaries, the boards have transferred more and more of these responsibilities to their missions. The appropriation of money is made in lump sums to the mission, which is responsible for its distribution in the various forms of work aided by it. Missionaries are generally appointed to the mission and their assignment to stations and particular fields of work is determined not in New York or London, or by any board in the West, but by the mission. The apparent exceptions to this are only those cases in which the mission has asked for some specialist, but even in such instances the board in North America or Europe is only the recruiting agency that finds the person for the task defined by the mission. It is seldom, almost never, that the boards in the West act in the administration of missionary work abroad except upon the recommendation of the mission. The boards have exalted the mission, placing more and more responsibility upon it, seeking to bring administration as close as possible to the field, and trusting the man on the ground. This has been carried so far in many cases that the board no longer initiates any action in the control or direction of its missionary work, but acts only upon the recommendation of its missions or gives full power to the missionary to determine these matters.

The effect of this development is that, while the board apparently withdraws from administration on the field, in reality it projects itself into the

field and there through the mission directly exercises effective control over the work that is supported or aided with money from abroad.

Moreover, the board is the ultimate authority in that it makes grants and decides whether or not to acquiesce in the plans of the mission. The Churches recognize this and feel that they should have the right to take their requests to the boards. In some cases such direct communication has been arranged, thus eliminating any cause for distrust that their petitions may not reach the boards in the form or with the content desired. In other cases, joint committees have been appointed by the Church and the mission. Various suggestions have been made with a view to abolishing the mission as a separate organization. That the mission is a problem in many places seems to be quite evident.

B. The Missionary

Another development to be noted is that of the relationship of the individual missionary to the Church. As the younger Churches have grown, it has been recognized as increasingly desirable that the missionaries should be so related to the younger Churches that their work should be under the direction of the church organization. But at the same time these missionaries have continued to meet as a mission, acting in the name of the board, voting appropriations to specific lines of work, often directly employing church and school workers, or otherwise effectively directing parts of the work of the Church, with the result that these missionaries have a dual relationship, on the one hand, in and to the Church and on the other, in and to the mission.

That these are not theoretical difficulties will appear from the following statements, which are typical of many others of similar import :

' The Japanese Church authorities with the assistance of one or two missionaries must consult directly with the sister Church abroad, so that missionaries who come, come not as those sent by a foreign Church, but as those who are invited from abroad by the Japanese Church, when she needs them, and who come over to become part of the Church in Japan and to enjoy the same status as Japanese workers.' [1]

Mr S. C. Leung, Chairman of the Kwangtung Divisional Council of the Church of Christ in China, has written these suggestions in a special bulletin published by the Canton Missionary Conference in March 1925 :

' It seems to me that the time has now come when the missions and missionaries might well consider the question of reorganizing themselves on a different basis so that the missions and the Chinese Church will hereafter not appear as two parallel organizations, and that all activities, initiated, maintained and financed by the missions should be expressed only through the Chinese Church. This means the recognition of the Chinese Church as the chief centre of responsibility, the transfer of the responsibility now attached to the missions to the Chinese Church, the willingness of the missions to function only through the Chinese Church, and the willingness of the individual missionaries to function as officers of the Church, and no longer as mere representatives

[1] Hatanaka, Hiroshi, ' The Church in Japan and Foreign Missionaries ' (in *The Japan Christian Quarterly*, July 1926, p. 265).

of the mission boards, who are entirely beyond the control of the Chinese Church.

'A second suggestion is: that the Chinese Church, through the highest Church Council, should be encouraged and given the privilege to deal with the mission boards in matters of mutual interest, so that a closer fellowship and a more direct relationship between the Chinese Church and the Churches in the West could be established. At the present time the missions do all this for the Chinese Church.

'That such things as determination of policies of work; allocation of Chinese workers as well as missionaries to various fields; the appropriation of funds from Chinese sources, as well as from mission boards; the official presentation of appeals to the mission board for help; and the holding of property in trust, should be placed under the complete control of the Chinese Church through the highest Church Council.'

With reference to the standing of the missionaries in the Chinese Church, Mr Leung says: 'I think they ought to be treated equally as the Chinese workers. They could be elected to the highest office, on the highest Church Council, just as any Chinese worker might be elected, without any distinction.'

With regard to the question of mission funds, he says: 'The salaries, allowances, personal expense and residence accounts of the missionaries should be handled either by the mission boards direct or through a mission treasurer on the field, but kept entirely apart from the rest of the mission funds.' On the other hand, 'Whatever financial help the mission board would be ready to give to the Chinese Church in the form of a subsidy should be turned over to the Chinese Church Council for appropriations.'

The following quotations are from recent statements published in Japan :

' The best system is one in which the principle of a Block Grant on a decreasing scale is preserved, but its administration is entrusted to the Financial Committee appointed by the annual Conference or Synod of the Church, at which, in view of their ecclesiastical status, there is no fundamental distinction drawn between Japanese and foreign workers. It enables the Church to receive a judicious measure of help from abroad without foreign supervision, it places the responsibility of the use of its funds, whatever their source, on the body most concerned, and it further allows for the appointment of the strongest committee possible without regard to race distinction.' [1]

In North Japan, the co-operation between the presbytery of the Church of Christ in Japan and the Reformed Church in the United States is administered by a committee composed of eight Japanese and eight Americans.

' In regard to the budget submitted to headquarters in America they brook no interference from the organization of " foreigners " called the " mission." What is passed by the sixteen must be submitted to Philadelphia unaltered. But the mission or individual missionaries may add any comments on the proposition that they like.' [2]

This paper does not aim to discuss these questions.[3] Many conferences have discussed the merits of many

[1] Editorial in *The Japan Christian Quarterly*, April 1927, p. 107.

[2] Noss, C., ' Financial Relations between Church and Mission : a Presbyterian Experiment ' (in *The Japan Christian Quarterly*, April 1927, p. 130).

[3] Some further reference to these questions may be found in Section III of this paper.

different plans, and a shelf of books has been filled with reports on them. It may suffice to quote from a report of a conference held in Shanghai in January 1926, as follows: 'Within the body of the Church, in all problems of the Church's faith and order, its government, finances and propagation, Chinese initiative should have entirely free course, and the Chinese should work realizing that in the sight of God the ultimate responsibility as also the spiritual and formal authority is theirs and theirs alone.' The recognition of that principle by the Churches and missions, translated into practice, means that the Churches may accept what help they desire from without and that they may enter into what co-operation they please and follow their own initiative or independent paths or accept leadership as self-dependent and self-determining Churches. The autonomy of the Churches, as stated in the preceding section of this paper, is unimpaired as they receive or decline the aid of the mission. The problem of the mission is to relate its financial aid and the services of the missionaries to the Churches in such a way as will recognize the rightful position of the Churches and will contribute most effectively to the strengthening of the Churches, their expansion into hitherto unevangelized areas, and influencing all human life and activity with the spirit and principles of Christ.

C. Financial Aid

The control of the financial aid given by the older to the younger Churches is a problem arising not only from the organization of the mission but also from the method employed in the use of such money. The term 'mission agents' has disappeared almost

altogether from missionary language, but the idea and method described by the term still persist wherever the mission, as such, continues to pay the salaries and to determine the employment of individual evangelistic and educational workers. It would seem that a quite different relationship between the mission and the Church is established when the mission makes its financial grants-in-aid to the Church, either to a central fund or to the local congregations, in such a way that either the Church body administering the fund or the local congregations may themselves employ their own evangelists and teachers, fixing their salaries and directing their work. It would seem to be fundamental that a pastor or evangelist or Bible woman should be the servant of the Church, not of the mission; and that their salaries should be determined and paid by the Church, and if proper salaries are not forthcoming from the resources of the Church, then the Church may appeal to the mission to increase its grant-in-aid.

Another principle emerges here which has to do with the responsibility for balancing the budget Is it true that it is the responsibility for balancing the budget and not alone the amount of financial aid that determines the measure of financial independence of a Church or institution? If the contributions of the Church are given simply to reduce the subsidy given by the mission so that the mission continues to be responsible for finding whatever is lacking, it is evident that the financial responsibility carried by the Church will continue to be small, and it will be more or less conscious of simply sharing in the work of the mission. If the Church is to be really responsible for the control and direction of its work, the financial aid of the mission must be given in

such a way that the Church will feel its full responsibility for finding whatever additional money may be needed. The mission furnishes only one of the sources of income, and does this only so long as the Church needs outside aid.

'Self-support is not a policy about which we can sit down and quietly weigh the advantages and disadvantages; it is a thing which demonstrates the reality of a Church's life. It is a thing which shows the depth of the faith of its members. It is in accord with the teaching of the Bible. It is an essential part of the life of faith. It is a matter to be observed by all Christians. A self-supporting church is the correct expression of the Church's life. An assisted church is an abnormal thing; it is like a sick church. Whatever may be the sacrifices necessary, we must do all we can to forward the true ideal.' [1]

One must face such questions as these:

What kind of help, personal or financial, do the indigenous Churches want from the Churches in the West?

Do present types of organization promote the understanding and fellowship between the younger Churches which receive help in missionaries or in money and the older Churches which send it?

While help from abroad continues, how can the Church's sense of responsibility for its own work and for the work of evangelism, as well as for its financial health, be best maintained and increased?

What does the present situation in the different fields demand from the missionary?

In what way and to what extent is it desirable and practicable for a Church to express its opinion

[1] Kozaki, Kodo, 'By Insisting on Self-support from the Beginning' (in *The Japan Christian Quarterly*, April 1927, p. 151).

regarding the number and qualifications of missionaries that are needed for its welfare, and concerning their allocation ?

What is the ultimate goal of the missionary movement ? In how far is it true that the purpose of the missionary should be to make himself unnecessary ? In what sense is it untrue ? What functions justify the idea of a more permanent ministry ? If such a more permanent ministry is to be considered, what are the relations of the missionary to the Church ?

What proportion of the financial aid given to the Church should exist between that assigned to the support of the missionaries and that which is used to subsidize the work of the Church ?

In view of the fact that men and women do not as yet have equal ecclesiastical status in all communions and that there is not yet available a very large number of educated women leaders in the different countries, how can the principles involved in the foregoing enquiries best be applied to women's work ? [1]

Institutions in Relation to the Church

The relation of the schools, colleges, universities, hospitals and other institutions to the Churches is a problem that needs separate consideration. The principles outlined above are naturally applicable to the administration of these institutions. The comparative wealth and the generosity of the older Churches in the West, however, have enabled the mission to establish and maintain educational, medical and other institutions which in size and

[1] See : *Minutes of the International Missionary Council,* Lake Mohonk, New York, U.S.A., 1st to 6th October 1921, p. 49.

character and cost are much greater than the younger Churches are as yet able to support and which are, nevertheless, essential to meet the demands for the spread of Christianity in non-Christian countries. These institutions are conducted in the name of the Churches, but in reality they are controlled and developed by the missions. It is commonly stated that the Churches or the Christian communities are expected some day to take over and carry on all this work. To a large extent, it is evident that the Churches are being compromised and their future is being shaped and determined for them. There are many who see this and who recognize both the evil and also the good of it. They know that the younger Churches, as Churches, cannot yet do these things. They have as yet neither the financial ability nor a sufficient number of leaders capable of accepting the administrative responsibilities. Nobody would say that these things should not be done. It would be unreasonable to suggest that the development of such institutions should be retarded to correspond with the growth of the Churches. Moreover, the responsibilities of the Churches in the West are not to be limited by the lack of strength of the younger Churches in the East. The older Churches must be urged to do all within their power, which they are not yet doing, for the benefit of men and women everywhere. In establishing and developing this institutional work, however, it is essential that the younger Churches should be protected and prepared to take over these tasks in due time or be free to develop their own institutions in their own way. Moreover, it is important that these institutions conducted by foreign agencies should be rightly related to the cultural life of the nations so that they

may be incorporated in it. Although supported by foreign funds and served by foreign workers, they must not be alien institutions, but should be thoroughly naturalized so as to contribute in the fullest possible measure to the development of the native culture and national life.

How far are these principles recognized and applied in the existing institutions ? In elementary schools, so far as these still receive support from foreign sources, the control has been very largely transferred to the governing bodies of the Churches. The problem of the relationships of these schools may still exist in some places, but it is not acute or far from complete and satisfactory solution. The difficulties that exist, and they do exist, are in the support and control of the colleges and universities and larger hospitals.

There is no disposition on the part of the responsible boards to dispute the right of each nation to have its own national, adequate and complete educational system, and to control and direct the educational forces which shape the national mind and character. The missions desire only to provide a comparatively small and supplementary portion of the immense development of schools of all kinds which are needed in the countries in which they are at work. Their schools and the organizations that control them must be brought into right relationship to the institutions and authority of each country. The schools should be registered, if that is required, and they should comply with all regulations. They must either obey the laws or come away. The questions of whether these different national governments will permit private schools to exist, and whether religious teaching may be an integral part of the training given in

such schools are to be determined by these governments. Japan, Great Britain and the United States of America have adopted such policies, and we must believe that other governments will also do what is right and reasonable. In places where religious instruction in private as well as in public schools is prohibited, the missions must decide whether or not to continue to support schools under such conditions.

The problem of control and administrative relationships calls for patient and wise effort. An increasing measure of power is being given to boards of managers in the countries in which the institutions are located, and the constitutions of those boards are being altered so that a majority of the members will be nationals of those countries. As rapidly as qualified men and women can be found, the positions of administrative responsibility, such as those of presidents, deans and heads of departments, are being given to nationals. Much progress is being made along right lines in these respects ; probably such steps should have been taken at an earlier stage in some instances ; but the fact should be recognized that in many places achievement is now being made.

The financial support of these institutions is a problem dependent upon the increasing financial resources of the younger Churches. Hospitals and other institutions that appeal to the humanitarian sympathies of the whole community and that, therefore, are not entirely dependent upon the members of the Church for their financial support are in many cases no longer calling for money from other lands. Schools and colleges that are maintained as institutions of the Church will need financial aid for a longer time from the older Churches in the West. Such aid will

be continued so long as the management of the institutions is directed to the fulfilment of the purposes for which the aid is given, which in general terms will be for the strengthening and development of the Christian Church.

Two of the main issues that are raised are these :

How can Christian institutions best be preserved as centres of influence of a definitely Christian character ?

What ought to be the relation of institutions to the Church ? Is it best for educational, medical and other institutions to be controlled by the Church, or if and when the mission or other foreign board relinquishes control, is any other form of local control feasible and desirable ?

Leadership, and the Missionary's Relation to the Development of it

Administrative and financial questions are not the only ones that are involved in the relations of the older and the younger Churches. The development of leaders in the Church who can in rapidly increasing measure take the places that the missionaries occupy in the beginning of the development of the Church is a problem of primary importance.

The purpose, attitude and methods of the missionaries are factors that almost determine the progress that is made in the development of indigenous leadership. These factors are revealed in the sincere desire to discover potential leaders, in the facilities offered for the training of them and in the opportunities given for the exercise of their abilities. It should not be possible in any place to say that the missionaries are interested only in developing good followers, and that the policies followed limit the

opportunities of service to the grade of assistants. At an early stage in the development of the Church those nationals must be discovered, trained and employed in such a way that they will begin to take over more and more of the functions exercised by the missionary within the Church. The missionary, in seeking to strengthen the hands of the Church, should not assume obligations that make him a specialized part of the Church organization, so that he becomes permanently essential to it. Within the Church, the missionary's office and work should always be only such as the Church through the appointment of its own members can take over, and from the beginning there must be a continuous search for the men and women qualified to carry forward all the work of the Church. The true missionary in a Church in another land is always endeavouring to make himself unnecessary in any given place, and having done so continues to discover other ways of serving the Church in its larger growth.

That this is not always so, is shown by the following paragraph quoted from a book by a keen observer of missionary work in China :

' In a long-established mission school of one of the strongest of the American Churches, teachers were needed. Funds available would have supported two or three Chinese teachers, just graduating from the mission university maintained by the same Church. Instead, however, one missionary was sent. Since the new missionary could not do the work needed, on account of lack of acquaintance with the language, he must give his time for a year or two to the study of the language and meanwhile cheap substitutes must be found. These were readily available from

the rejected freshman students of the university. The results were poor teaching in the middle school by incompetent teachers who could not do the work of the freshman class in college; two or three dissatisfied college graduates, who betook themselves to the city and were thus lost to the mission work after the investment of the large sums necessary to provide them with higher educational facilities for four or more years; an additional missionary, doing but superficial work for some years; finally, this present disturbance, which has at last sent him away from the field; and the conviction on the part of a large number of the Chinese familiar with the incident, that the missionaries were, after all, primarily interested in positions or "jobs" for themselves, just as they charge the Chinese of being.'[1]

This quotation points directly to one of the practical difficulties encountered by the missionaries with good intentions in regard to the development of indigenous leadership. The method of obtaining financial aid, the basis of appeal to the older Churches, the lack of understanding by the supporters of missions regarding the character and place of the younger Churches and their leaders are questions that urgently need the attention of the boards responsible for these things.

The failure to make use of those trained in the institutions of the Church is also illustrated in this quotation. That such failure is more common than has been usually admitted has been demonstrated by the developments of the past year in China. By the force of circumstances the burdens of admini-

[1] Monroe, Paul, *China: A Nation in Evolution.* New York: The Macmillan Company, 1927.

stration of much church and institutional work were suddenly thrown upon the shoulders of Chinese Christians. It is not surprising to learn that in some cases mistakes were made and there has been disappointing incapacity. But in view of the unexpectedness of this action and the lack of preparation in most places, it is really surprising that such disappointments were not more numerous. The following extract from a letter written 27th September 1927, by the editor of *The Chinese Recorder*, is significant :

' I am interested in the type of men who are being put at the head of Christian colleges and universities. Most of them, it seems to me, are men of outstanding influence and capacity. The fact that they are at the head of Christian institutions should make a lot of difference as to the status of these institutions in the minds of the Chinese. This indeed is one of the most significant things happening at the present moment. None of the colleges and universities, so far as I know, are putting in men who are in the nature of stop-gaps. They have all succeeded in getting men who promise exceedingly well.'

The right adjustment between the emphasis on the principle of self-support and the development of leadership is not easily determined. It would be easy to point to missions and Churches that have stressed self-support to such an extent and by such policies as to have resulted in a complete lack of native leadership in a Christian community of several thousand members. It is just as easy to call attention to other missions and Churches in which much foreign money has been given for the support of schools and colleges and to subsidize the Churches so that more nearly adequate salaries could be paid to ministers

and teachers with the result that a considerable number of able, devoted men and women are engaged in the work of the Church. Is it not true that self-support should never be an end in itself, but that use of money which results in the most rapid development of an indigenous Church with its own leadership is the wisest and the most certain way of obtaining real self-support ?

The qualifications and training of the missionaries are other matters that urgently need consideration in this connexion. For a long time one of the grounds of appeal to young people in America and Europe to volunteer for foreign missionary service has been that the foreign field offered greater opportunities than available at home for attaining quickly positions of leadership and large influence. In response to such appeals the young missionary has gone out with the idea of achieving the fulfilment of such promises, and he has naturally assumed that high positions in Church and school belonged to him. He began his career with conscious or unconscious notions of superiority. This appeal no longer has so great an influence among young people who are watching with sympathy the national struggle for independence, both economic and spiritual, that is taking place in many countries. This kind of appeal should be abandoned at once and entirely, and in its place the truer ideals of service need to be emphasized for the followers of Him who came not to be ministered unto but to minister.

In a recently published address, Dr C. Y. Cheng, General Secretary of the National Christian Council of China, has said :

' In order to . . . enable the Christian Church to move more rapidly forward in performing its task,

we would venture to suggest that foreign missions should in future consider the work more in terms of a Christian fellowship, sharing with the Chinese Church its successes and failures, joys and sorrows, ups and downs. Let us, in this great fellowship, work together for the solution of these urgent and vital problems that are confronting us, the removal of the foreign stigma upon the religion of Christ; the development of a Christian Church that is really of the people, for the people, and by the people; the linking together of the various divisions in the Christian Church; the cultivation of the spiritual experiences of the Chinese Christians; the enlargement of the religious outlook of Christian people so that it penetrates all departments of life, personal, social, national and racial.

'Let the relationship between Church and mission never be based on dollars and cents: employer and employee, giving and receiving. Let it be a great Christian fellowship, sharing each other's experiences, problems, sufferings, hopes. We believe such a change of attitude will, in some measure at least, help forward the progress of the Christian movement in China.'[1]

To the young men and women in the younger Churches there must also come a strong call to 'assume the real responsibility, not for giving counsel only, but for accepting consequences and for actually carrying the load and maintaining the trust.'[2]

[1] Cheng, C. Y., *Some Problems confronting the Christian Movement in China as seen by a Chinese Christian*, Shanghai: National Christian Council [1927], pp. 11–12.

[2] Speer, Dr R. E., and Dr Hugh T. Kerr, *Report on Japan and China, 1926*, New York, 1927, p. 403.

In all the questions of the transfer of responsibility and authority to the younger Churches, this matter of qualified leadership is central. The resources of these Churches, as the world task of Christianity is rightly estimated, and as their ability to cope with their share of it is measured, consist not so much in their material possessions, as in their abounding spiritual life. As the springs of life are sought, the Spirit Himself will give to the Church 'some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ' (Eph. iv, 11, 12).

The principal questions seem to be:

Is everything possible done to give adequate training to nationals in view of their assuming increased leadership in Christian work?

Is everything possible done to secure that responsibility for different kinds of work lies upon national leaders wherever such are available?

In what ways can new missionaries in fields where there are educated native leaders best be given the advantage of the experience and counsel of such leaders?—and in particular:

(*a*) How can such native leadership best be related to the determination of policy and direction of work in language and training schools for missionaries in the mission field?

(*b*) How can missionaries most effectively be associated with native leaders for guidance during the first year or more of their active service? [1]

[1] See: *Minutes of the International Missionary Council*, Lake Mohonk, New York, U.S.A., 1st to 6th October 1921, p. 49.

III. IDEALS AND POLICIES FOR THE DEVELOPMENT OF THE YOUNGER CHURCHES

Missionary Ideals

A. Early Statements

The fundamental aim or purpose of the missionary societies of the older Churches in sending out missionaries to the foreign field is the first question to be considered in a study of the development of the younger Churches in all parts of the world. It is necessary that this purpose be understood and that the terms expressing this purpose be clearly defined. Alongside this missionary purpose there should be placed the evolving ideals for the younger Church, the native or indigenous Church. With these two conceptions in mind it is possible then to consider the place and work for the foreign missionary, and his relation to the younger Church.

For about a hundred and thirty years the London Missionary Society has printed on the first page of its report the following statement of its object and fundamental principle :

'The sole object is to spread the knowledge of Christ among heathen and other unenlightened nations.

'As the union of Christians of various denominations in carrying on this great work is a most desirable object, so, to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church

order and government (about which there may be difference of opinion among serious persons), but the glorious Gospel of the blessed God, to the heathen ; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the Fellowship of His Son from among them to assume for themselves such form of church government as to them shall appear most agreeable to the Word of God.'

At the beginning of the modern missionary era missionaries went out to the mission field fired with a zeal to preach the Gospel with the purpose of winning individual believers. It was not long, however, before they began to realize the great tasks involved in bringing non-Christians to a Christian way of life, tasks in which the developing and organizing of the Christian Church was fundamental. In 1806 William Carey outlined the missionary project in a ' Form of Agreement Respecting the Great Principles upon which the Brethren of the Mission of Serampore Think It their Duty to Act in the Work of Instructing the Heathen.' In this he states that it is necessary for the missionary : to study native customs, language, etc., to do good generally, to preach, to cherish every native grace and gift and enlarge them, to found churches, to translate the Scriptures, and to establish schools. This was one of the earliest attempts to formulate the needs felt in the larger realization of the missionary task.

Fifty years later Alexander Duff felt called upon to go to some length to explain to the Union Missionary Convention in New York why missionaries insisted that these added activities were essential to the missionary enterprise. Missionary hospitals were

not yet established, and as for any thought of an organized Christian approach toward such problems as those involved in the growing industrial development and in race relations, that had as yet not been recognized even in the West as a duty to be faced by the Christian Church.

It was not until 1851 that Henry Venn formulated the following statement concerning the Church in the mission field which has been generally accepted as a primary principle in missionary policy :

' Regarding the ultimate object of a mission, viewed under its ecclesiastical result, to be the settlement of a native Church under native pastors upon a self-supporting system, it should be borne in mind that the progress of a mission mainly depends upon the training up and the location of native pastors ; and that, as it has been happily expressed, the " euthanasia of a mission " takes place when a missionary, surrounded by well-trained native congregations under native pastors, is able to resign all pastoral work into their hands, and gradually relax his superintendence over the pastors themselves, till it insensibly ceases ; and so the mission passes into a settled Christian community. Then the missionary and all missionary agency should be transferred to the " regions beyond." '

B. Growth of the Conception of the Missionary Task

Gustav Warneck, in his *Outline of a History of Protestant Missions from the Reformation to the Present Time*,[1] outlines the growth of this conception of the

[1] Warneck, Gustav, ' A Contribution to the History of Missionary Methods ' (in *Outline of a History of Protestant Missions from the Reformation to the Present Time*, New York, 1904, pp. 402–5, 419–20).

Church, and shows the stage that missionary thinking had reached by the beginning of the twentieth century. He says :

'According to the conception of nearly the whole of the older missionary generation, the task of missions was considered to be : (1) to make believers of the individual heathen, that they might be saved through faith, and (2) to gather those heathen who had become believers into *ecclesiolæ*, which were formed entirely after the Pietist or Methodist fashion. But from this individualistic direction of missions by means of which it was expected to form " elect congregations," there was a gradual departure when it was no longer possible to refuse to recognize that the congregations which had been gathered, even if they were *ecclesiolæ* in their beginning, did not consist exclusively of the really converted, but represented fragments of a Church of the people, whose religious and moral life not only did not rise above that of the average Christians at home, but often fell below it. And in learning to grasp this fact, men grew to understand how matured Christians could only be the result of more lengthened Christian training, and that a training which is not limited to particular individuals, but is directed towards a moral, intellectual and social elevation of the national life, towards a penetration of the natural relations of the people with the leavening influences of the Gospel. Thus, over against the merely individualistic conception of the task of missions, the more enlarged conception made way for itself, that in connexion with the work directed towards the salvation of individuals there must be a missionary training of the people which has in view the gathering of a native national Christendom, that is to say, a Christianization of the people.

'In closest connexion with this enlarged conception of the task of missions stands the ever-clearer recognition of the aim of missions, namely, the founding of such independent native Churches as shall support themselves out of their own resources, edify and govern themselves by their own powers, and carry forward mission work of their own accord. This aim sets before us one of the most difficult missionary problems, and to the present day we are still experimenting at its solution; but that it is now generally recognized, while in the beginning of missions it was not once dreamed of, is itself great progress. . . .

'Out of the enlarged missionary task connected with the training to ecclesiastical independence, there emerges a series of important consequences in respect of missionary methods:

'1. A healthy cultivation of the national characteristics. Only when Christianity has been so planted in the foreign soil of heathen nations that it becomes naturalized there as a domestic growth, can a really independent native Christian Church be brought into being. This naturalization requires a shaping of the whole process of Christianization to the people, a Christianization of the language of the people, of the customs of the people, of the social ties of the people, a task which sets before missions a number of most complicated problems. Two leading dangers are specially to be avoided: the treatment of strange customs in a spirit of religious rigour, and a confounding of Christianization with Europeanization or Americanization. . . .

'2. The preparation of a native order of teachers. No doubt much has been done in this direction already in earlier days, particularly by missions of

the Free Churches; but the manner in which it is being done to-day, with consciousness of the aim in view—although often somewhat mechanically, and without pedagogic wisdom, inasmuch as the requirements in the education of native helpers are partly too small and partly excessive—is certainly the result of the more recent development of the history of missions. . . .

'3. A greater wealth of missionary instruments. Naturally the oral proclamation of the Gospel has remained, as it was from the beginning, the chief instrument of missions; but alongside of it educational and literary activity in the first instance, then medical work and women's work, have taken an ever larger room and a more independent position. . . .

'In conclusion, if the aim of missions is not merely the conversion of many separate individuals, but the founding of independent national Churches, self-supporting, self-governing, self-propagating, so that at least the sending forth from the old Christendom shall entirely cease, have the missions of the present already attained this end? No, they have not yet attained it; but in several mission fields they are at least in the position of approximating to the attainment of it. . . . The comparison with apostolic missions is deceptive, owing to the total difference in character of the conditions. The doctrinarianism of Independency has here and there, in Hawaii, for example, granted independence to a young native Christian Church, but the experiment has always had bad results. Even where the specific work of Christianization has come to an end, as for example in various groups of islands in the South Seas, in the West Indies, and in Minahassa, missionary superintendence cannot yet be dispensed with. Certainly,

in the initial stages of missions, the training of the native Christians to independence has been very largely neglected, but to-day this end is being everywhere laboured for on principle, and with great diligence. The financial achievements are in some cases already so great as to relieve considerably the missionary societies, and the native pastors and teachers not only increase numerically from year to year, but also ripen inwardly to growing independence. Not a few of the native Christian congregations, indeed, are lacking in aggressive force ; while from others there proceeds a great missionary or assimilative influence. In most of the older mission fields the process of forming national Churches has already begun, and while at present it is still mainly in the early stages, yet from decade to decade it makes a visible advance. Whether, indeed, it can everywhere be brought to the final goal, to full independence of the old missionary Christendom, is a question which at present no one could with confidence answer in the affirmative.'

C. Some Recent Official Statements

Since Warneck made this summary in 1904, numerous other official statements of the aims and purpose of missionary societies have been published which show a clarifying of the conception of the place of the growing Church in missionary policy. Of these only a few of the many that could be quoted are given here.

The following is a 'Statement of Policy of the Friends' Foreign Mission Association in India,' adopted in 1909 :

In the firm belief that it was by the guidance of

the Holy Spirit that Friends were led to settle in India, our aim is to bring our district to Christ. With this in view our desire is to build up a permanent Christian community which will be self-supporting and which eventually will be able to maintain its spiritual life in a well-organized missionary Church.

'The ideal for India is an Indian Church for the Indian people, and not the establishment of a branch of a western Church in India, even though adapted to the more immediate needs of the country.

'In church government, and in the form of worship, the aim should be to study that which will harmonize with, and satisfy, the spirit and aspiration of the people.' [1]

In 1920 the Bishops of the Anglican Communion in conference at Lambeth Palace issued the following statement :

'Foreign missionaries should set before themselves one ideal, and one only : to plant the Catholic Church in every land. They must remember that the Catholic Church needs the fulness of the nations. They must long to see national life putting on Christ, and national thought interpreting His truth. The more they have valued their own nationality, the more they should respect the nationality of others. They do not go out to obliterate other men's nationality, but to bring it near to Christ who can exalt and complete it. They do not go out to propagate their national Church, but to add another national Church to the Church Catholic. They carry with them warnings and lessons from the history of national Churches. They will be on their guard against that sectarian

[1] 'Statement of Policy of the Friends' Foreign Mission Association in India' (in *Report of the Deputation to India and Ceylon*, presented to the Board, 6th May 1909 : Appendix p. 55).

spirit which is the danger of national isolation. No foreigner can forecast, still less invent, the lines of national development in religion. The foreign missionary, therefore, must give his strength to making known Christ in the fulness of His Person, His work, and His revelation of the Father, together with the great inheritance of Catholic tradition and the glory of the fellowship of the Catholic Church. He must leave to the converts the task of finding out their national response to the revelation of God in Christ, and their national way of walking in the fellowship of the Saints by the help of the One Spirit. Thus will the glory of the nations be brought into the Holy City.' [1]

The Lutheran point of view was expressed by Dr Paul at the Œcumenical Conference at Eisenach in 1923. He said :

'Lutheran peculiarity perhaps reveals itself the most distinctively by setting as the missionary aim and purpose, the planting of daughter Churches in the heathen world and this from the start. This must not be misunderstood as if we did not lay much weight upon individual conversion. This must be the beginning and is to be observed as long as heathen are to be brought in on the station into Christ's Communion of Believers. But this Communion of Believers according to Lutheran principles has to be developed in churchly order. This leads on one side to the education of a native teaching force, which grades up to missionaries come from afar, with increasing self-assertion and equalization of rights.

[1] Encyclical Letter (in *Conference of Bishops of the Anglican Communion*, holden at Lambeth Palace, 5th July to 7th August 1920. Encyclical Letter from the Bishops, with the Resolutions and Reports, p. 21).

On the other side it leads to a congregational and synodical constitution which accords full rights to church people. At the founding of daughter Churches doubtless the danger lies near, that the historic forms of the mother Church are transplanted to the field of labour ; this means that the young new formations are Europeanized or Americanized. A certain safety-appliance against this false start the Lutheran Church has in her innate considerateness for nationality. It does not do violence to any people, does not use force, even if it were found on a very low plane of civilization. What has come to pass in Scandinavia or Germany in a thousand years of churchly education will happen under the same educator in the same course of time to a Bantu people of Inner Africa or the Papuan in the Pacific. Forbearance and considerateness of nationality is one of the fundamental rules of Lutheran missions. By this rule we guarantee that the Lutheran Church in the different parts of the world is substantially the same everywhere, but it is wearing everywhere another dress according with the likings of nationality. If this principle is applied in the right way, there is prevented the appearance of an European or American strait-jacket on the field of labour, there will be seen real Indian, Chinese, or African Lutheran Churches.' [1]

These last two statements suggest the ideals for the development of the younger Churches within the Anglican and Lutheran communions which might not be accepted by others as having universal applica-

[1] Paul, Dr (Director of Missions, Leipzig Missionary Society), 'The Development and Special Character of Lutheran Missions' (in *The Lutheran World Convention . . . Eisenach, Germany . . .* 1923, p. 130).

tion. The essential problem, however, is that of planting the Church of Jesus Christ in the Orient so that it may develop and grow into a spontaneous native expression of His Spirit.

In the 1922 *Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.* the following statement is found :

' The supreme and controlling aim of the foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples ; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting and self-governing ; to co-operate, so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ.'

Many similar statements could be given, but these are sufficient to show the general aim of missionary endeavour and its growth and to indicate the place the younger Church holds in this plan. Though the emphasis based on methods is changing, the development of an indigenous Church as the first essential to the spread of Christianity in any country has been from the beginning and is now the central thought of missionary endeavour. The following quotations are two of the most recently published statements of representative bodies.

The first was adopted at a large ' Evaluation Conference ' of Presbyterian missionaries in China in 1926, and is as follows :

' The ideal of both mission and Church for the Church's attainment is no other than that of the New Testament, namely, an organized association of all those who have become new creatures through

faith in Jesus Christ and surrender to the transforming work of His Spirit, for the purpose of fellowship in and with Him in united worship, mutual edification, loving ministry, service to society and the nation, and universal evangelization. The ideal Church in any nation must necessarily be indigenous in the sense that it must be self-propagating, self-supporting and self-governing and, both in outward form and inward spirit, the free expression of that people's life under the guidance of the Spirit of Christ, building upon the only Foundation which any man can lay and according to the ideas of the Word of God which abideth forever. . . . According to the above principles, the mission, from beginning to end, looks upon itself as merely the transient agency by which the Christian Church of one land or race seeks to fulfil the great commission of our Lord and Saviour ; its functions and activities to be transferred as speedily as possible to the permanent and growing Church, whose primacy, autonomy and responsibility must ever be, together with the duty of full world evangelization, the predominant concern of the mission.' [1]

The second statement is one that was made at an informal joint conference of nationals and foreigners of the Methodist Episcopal Church in India, held at Asansol, India :

' The aim of our Church is to do its part in helping India to see and to acknowledge Christ. . . . This can never be accomplished until the Church is thoroughly Indian—Indian in its leadership, Indian in its worship and types of service, Indian in its art and

[1] Speer, Robert E., *Report on Japan and China*, Board of Foreign Missions of the Presbyterian Church in the U.S.A., New York City, 1927, p. 214.

architecture, Indian in its interpretation of Christ. . . . The Church cannot appeal to India until it realizes these facts and sets itself to achieve these goals. . . .' [1]

Definitions of an Indigenous Church

A. Missionary Statements

As the Church on the mission field has grown and taken form, leaders both native and foreign have asked: What kind of Church are we working for, what kind of Church do we want? Is the term 'a self-supporting, self-governing, self-propagating Church' sufficient? Must not a Church also be indigenous to the soil, filled with the native spirit, to become a permanent part of the nation's life? The very number of definitions found in missionary literature of the last fifteen years shows the effort being made to think out the ideal toward which the Christian movement is tending, for on these conceptions of the native Church are built the plans for future development, both indigenous and foreign. Mr A. H. Jowett Murray gives a clear picture of the two conceptions of the development of the Church on the field. It may be noted that Mr Murray writes from the point of view of a Congregational missionary, and what he describes might be otherwise described by members of other communions. This, however, does not destroy the force of the comparisons he draws between these two ideas. He says:

[1] *The Missionary Policy in India of the Methodist Episcopal Church, Recommendations of the Asansol Conference*, 17th to 29th January 1927, p. 84.

'What are these two fundamental conceptions of the Church exemplified by the work we see on the mission field? The first and apparently most general conception is of the Church as a religious institution—a branch, offshoot or reproduction of a similar institution in the West. . . . The Chinese Churches must have set forms of ecclesiastical organization, church buildings, pastors, orders of service and so forth (all of our western pattern), not because they have felt the need of these things to support and maintain their common spiritual life, but because the missionary takes for granted that a Church should have these things. Consequently, from its birth the Church is not a spiritual organism but an exotic religious institution, organized by the foreign missionary. The missionary's function is to purchase land and buildings with funds provided for the purpose by the home Church, and then to preach and win converts and organize them along the lines familiar at home, till a flourishing congregation has been gathered together in the building provided; and then he is accounted to have satisfactorily founded and planted a church. . . .

'The other conception of the Church is simply that of a spontaneous, natural fellowship of believers, whose outward form and inward growth are alike to be determined by the indwelling Spirit of Christ. Our task as missionaries is not to establish an institution, but to teach a way of life—not merely individual life, but corporate life in Christ. . . .

'His Spirit is to be the bond of their unity. In the common memorial of His death they are to find the symbol of their communion with Him and with one another, and in the broken bread and poured-out wine they are reminded of their sacrificial calling,

" that they should live not unto themselves, but unto Him who died " both for themselves and for the world.

' Such a Church has no material basis. What is sown is a living seed. We believe it will grow because we believe in the gift of the indwelling Spirit. The outward form and organization will be the outcome of inward, spiritual need, and is not introduced merely because there is such and such an ecclesiastical system in the West.

' Our problem is to sift out essentials from unessentials, that we may not find ourselves laying on the Chinese Church burdens too heavy for her to bear. May we not turn back anew to the history of the early Church, to see there how the Church can live and grow as Christ's very Body, without buildings or salaried pastors or formal organizations ; poor, indeed, yet in her poverty making many rich ? ' [1]

Another writer points out the need of defining adequately the terms ' self-supporting,' ' self-propagating ' and ' self-governing ' as follows :

' It should be clearly understood that there is not to-day in any mission field of the world a national Church which is either completely self-supporting, or adequately self-propagating. There are only three Churches in all the Japanese mission field which are truly self-governing. These are the Churches in Japan which have been developed as the result of the missions of the Presbyterian, Methodist and Congregational bodies working in that field. . . .

' There is no example of a self-supporting Church anywhere in the mission fields of the world except by

[1] Murray, A. H. Jowett, ' The Upbuilding of the Church ' (in *The Chinese Recorder*, March 1919, pp. 151–2, 153–4).

definition and courtesy. For the Japanese Churches are said to be self-supporting only by defining self-support as having been attained when a local congregation pays all its own running expenses, including the pastor's salary. However, no one of the Japanese Churches under consideration has made any effort to take over the financial support of any of the necessary institutional agencies of Christianity, such as schools—theological or otherwise—hospitals, publication agencies, etc. A western Church whose schools and hospitals and charitable institutions were financed by agencies outside the Church would hardly be called self-supporting, but by courtesy the term self-support in Japan and in other mission fields means only the support of the expenses of running the local church. . . .

'The really vital question in regard to the indigenous Churches, however, is whether they are self-propagating. Until they do reach this point foreign missions must continue, and even beyond it. In the writer's opinion we are safe in saying that a Church is self-propagating not when it has sent out a few missionaries to more needy fields, nor when it has a corps of native evangelists at work in its immediate neighbourhood, but when it has first taken over the support of all evangelistic work in the nation, and second, when it can be trusted to evangelize the non-Christian population of that nation within a reasonably limited time. This is at variance with a quite common view, which would declare that self-propagation is attained when a Church can be trusted merely to remain alive in the land in which it has been planted in case of the withdrawal of all foreign contacts, either of workers or funds. Here again there is no guide in experience, as such a

phenomenon has not taken place during the present missionary period.' [1]

In *The China Mission Year Book* for 1924 the following statement appears :

' The younger Chinese workers are talking much about the " indigenous Church." To some this has meant a desire for complete control of the church life by Chinese and a growing impatience with the western workers. To others it has meant the quiet acceptance of the responsibilities of church government and Gospel propagation. The prominence of young Chinese in positions of leadership is noteworthy, as for instance, on the National Christian Council, on church boards and committees, in mission hospitals and in the general work of the Church. The word " indigenous " is being used without clear definition. The more scholarly are pondering what the contribution of the Chinese mind and civilization to the Christian Church of the ages really is or could be, but up to the present it may safely be said that no real contribution has been offered either to credal statement or to church polity. Some compromise in thought with Buddhism has been indulged in, but this seems to be regress rather than progress.' [2]

In the Findings of a conference of representatives of the American Baptist Foreign Missionary Societies on Proposed Foreign Mission Policy, held in New York in 1925, occurs the following definition :

' Although an indigenous Church is not easily defined, yet there are certain characteristics which

[1] Cannon, James, 3rd, ' Japanese Indigenous Christianity ' (in *The South Atlantic Quarterly*, July 1925, pp. 252–5, 258, 259, 261).

[2] Roberts, W. P., ' Recent Developments in Chinese Church Life : II. East Central China ' (in *The China Mission Year Book, 1924*, p. 105).

are clearly discernible. While such a Church is commonly described as self-supporting, self-governing and self-propagating, yet the essential characteristics of a truly indigenous Church are spiritual. It will be conscious of its own direct relationship to Christ and responsibility to Him, and will have full confidence in the power of the Spirit alone to energize and direct it. A Church may be small in membership, simple in its organization and activities, and even partially dependent on foreign financial aid, but if it has real life and is doing its utmost to express such life it may properly be considered indigenous. This essential life inevitably seeks to express itself, however, in complete self-government, self-support and self-propagation.

'It follows that a truly indigenous Church will not merely appropriate those values which have been brought to it by others, but will make use of any permanent values in its own heritage and will endeavour to make its own contribution to the world's knowledge of the riches available in Christ.' [1]

In defining the Church, Dr John R. Mott said at a conference in Australia in 1926, that :

'Indigenous Churches are those in which the natives find themselves at home, and even impress their non-Christian friends as natural, homelike and belonging to the country. Those Churches which seem to be rooting themselves most deeply in the soil are also those which do not trample on long-established and much-valued good customs and

[1] Findings on the Churches on the Mission Field (in *Proposed Foreign Mission Policies.* A Report of the Special Conference of Delegates from the Board of Managers and the Ten Missions of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society, held in New York City, 18th November to 2nd December 1925, p. 7).

ideals. . . . If a Church is truly indigenous, the church edifice is planted right in the heart of the people, wherever they are. The matter of church architecture is also more than a detail from the point of view of the natives. . . . The arrangement inside the church buildings is important. . . . Then in the matter of church organization, what strange impressions people must get as they study this aspect of the life of indigenous Churches. . . . In some provinces you would find reproduced the results in organization of century-long ecclesiastical controversies of Europe and America. As a rule these involve questions not vital to making Christ known, loved and obeyed. . . . You will find the discerning, most trusted native church leaders ready to accept as a guiding principle whatever has its anchorage in the teachings of Christ and the Apostles. They are not convinced that they ought to reproduce everything which has happened in the life of the Churches in other countries in the intervening centuries.

'Now, in the matter of forms of church worship, you will find there is a great deal of thinking going on among the native church leaders. . . . They value highly the experience of the Churches of the West, but the Churches of the West were permitted to evolve their own ways of worshipping God together. They not only crave this same freedom, but they desire encouragement to this end.

'Moreover, in many indigenous Churches, self-support is recognized as a fundamental characteristic. Taking the field as a whole, we have reason to thank God and to abound in hope for the rising Churches which are already self-supporting. In some fields where we might have least expected it they have achieved a large measure of self-support. In

some of these countries they are not only supporting their own local parish churches, but are also helping to support the educational work, the medical work and other Christian institutions. All over the non-Christian world there are springing up native missionary societies which are supporting missionaries of their own. This sign of the anchoring of the Church in the life of the people is most encouraging. . .

'Self-government is another characteristic of a genuine indigenous Church. We cannot call a Church truly indigenous if it is controlled from outside its own nationality. Of course, this is the real battle-ground. This is where there have been, and still are, the most misunderstandings and the largest lack of trust on both sides. . . . Let me remind you that I have visited many native Churches where the missionaries have put themselves under the native leaders.

'A truly indigenous Church is also self-propagating. In fact, this whole problem is one of vitality more than one of autonomy. If there is life, it will reproduce itself. This is surely what Christ had in mind when He gave us the parable of the branches and the vine. If native Christians anywhere are grafted into the living Christ, there is life there. If you had travelled with me and seen what I have seen in recent years on the mission fields, you would not have any mental reservations on this supremely vital point that Christ has communicated Himself to Churches all over the non-Christian world.' [1]

[1] Mott, John R., 'The Native Arm of the Service—The Indigenous Churches and their Leadership' (in *Australia Facing the Non-Christian World.* Report of Australian Missionary Conference, together with Addresses by Dr John R. Mott, held at Melbourne, April 1926, pp. 101–2).

B. Statements by Nationals

The late Bishop Motoda of Japan set forth his conception of an ideal Church in the following quotation :

'You may ask now what the independent native Church of Japan is like, or what is the nature of the tree which has grown from English seed in a soil so different from that of England. Theologically and doctrinally speaking we have no such thing as an independent or self-determining Church apart from the one holy and apostolic Church. We are members of the same family of God. The God you worship and serve is the same God we worship and serve. The Church we have built in Japan is only a part of the one universal Church.

'There is neither English nor Japanese in the economy of God ; we are all living in the same divine commonwealth. The Church in Japan is not a new creation, but a child of evolution. The fundamental idea of the Church is, I understand, a continuity of life and spirit. When we speak of the independence, or self-determination of the Church we only refer to the form and colour in which the life manifests itself. The child is not exactly like its father in its appearance and its manners, but there is the continuity of life and the unity of spirit. The same seed takes a different shape and changes its colour in accordance with the locality and environment in which it is sown. A pine tree in England is straight, but a pine tree in Japan is crooked. You say " as straight as a pine " ; we say " as crooked as a pine." The forms, the colours and even the fruits may differ, but never go so far as to become indistinguishable from the other kinds of trees. " Every tree is known by its fruit," says Christ, " for of thorns men do not

gather figs; nor of a bramble-bush gather they grapes." It seems to be the law of nature that forms and colours to a certain degree are all fixed in the nature of the seed. The seed cannot grow in any other way. We are all aware that the Church in Japan is a branch of the holy and apostolic Church. It must naturally have a certain type of organization and worship, similar to that of the mother Church of England. We are all clear on this point.

'Missionaries from England brought the seed and sowed it in Japan, and many most naturally expect to see it grow as it grows in England. Yes, we grow very much the same way, we are using the same English Prayer Book translated into Japanese with very slight modifications, we are singing the same sort of hymns in the Japanese language with the English tunes. Our mode of worship is practically the same as yours. We have not, so far, created anything new in matters concerning the Church, with the exception of a few minor points. For instance, we often sing hymns sitting on the floor with our heels bent back, and resting our bodies on them. Our clergy often put on their Japanese *hakama*—a kind of skirt worn by a gentleman with surplice over it. Many of our church people make a bow before the altar, but they bow after the Japanese fashion. Your way of bending your legs, keeping your bodies straight, is not the way we pay respect in Japan. We always separate the seats for men from the seats for women in the churches, except in the marriage service. These are only small matters; they do not affect the spirit of worship in the services. What we, the Japanese churchmen, are seriously thinking of is the advisability of revising our Prayer Book. We all feel that the spirit of prayer such as you have

in your book is beautiful and uplifting, but when it is translated into Japanese it does not convey to the people the same spirit of reverence and piety. Our order of thinking is different from yours. Our way of expressing our ideas is very often reversed. Therefore, the literal translation of prayers, however beautiful in the English language, does not appeal to the mind of the Japanese people. We do not want the Buddhistic form of prayer or the Shintoistic form of invocation, but we want prayers which are Christian both in spirit and form. We all feel this, but we have not yet Japanese Christians who are scholars enough to give us forms of prayer in the good Japanese style with the same beautiful spirit. We are sincerely hoping to have them before long.' [1]

The Christo Samaj of India, in a statement prepared for Mr J. H. Oldham in 1921, made a protest against transplanted ideas and the effort to define the expressions 'self-supporting,' 'self-governing' and 'self-propagating' in terms of western organization. The statement says :

'Apart from a foreign denominationalism that western Christianity has introduced into India, it has also brought with it, as we have pointed out, an administrative, ecclesiastical and evangelistic machinery that is beyond the natural capacity and unsuited to the instinctive genius of the Indian. Indian religion has laid far less emphasis on close organization and on costly institutions and has depended far more on the personal and voluntary service of unorganized religious workers of the type of Sadhus. While the present missionary system itself

[1] Motoda, The Right Reverend J. S., Bishop of Tokyo, 'Self-Determination in Church Life' (in *The Official Report of the Church Congress*, Eastbourne, 6th to 9th October 1925, pp. 94–5).

is open to criticism from this standpoint, the excessive centralization of authority and the much more complicated and heavy machinery that a united Church implies will be the culmination and triumph of a foreign system that will clothe young David not only in the armour of King Saul, but still worse, in that of the Philistine Goliath. It will have the result of perpetuating the present administrative and financial dependence on foreign missions and create a brown bureaucracy within the Indian Church, who will become a menace to the true progress of Indian Christianity far more than the present missionary rulers. The administrative independence of the Indian Church cannot be effected by the imposition of a machinery essentially foreign in its conception and execution, but by making room for simpler and spontaneous organizations natural to the soil. We entirely disapprove the proposal for the formation of a centralized single ecclesiastical organization comprehending the entire Christian community in all India. It will be a national Church of the western pattern, which will for ever be a handicap to the development of Christianity on Indian lines. It is doubtful if Indian Christianity will ever evolve a national Church on the western model, but even if such a possibility be anticipated it will have to be allowed time to take shape naturally. But we plead that the development of an Indian type of Christianity embodying Indian ideals should precede any effort to organize an Indian Church. . . .' [1]

At the Conference of Christian Workers with

[1] The Memorandum on 'The Further Development and Expansion of Christianity in India' (presented by the Christo Samaj to J. H. Oldham, Secretary of the International Missionary Conference, on 3rd December 1921, pp. 15–16).

Dr John R. Mott, held in Shanghai in 1926, Dr Francis Wei said :

'To christianize Chinese life is to change the very basis of its morality, to substitute a personal God, the Father of Jesus and of all men, for the impersonal, at the best, pantheistic nature. In other words, the problem is how to give Chinese morality a new soul. That having been done, the rest will take care of itself, if liberty of expression is given.

'When Christianity or the Divine Life of God through Jesus Christ is in the Chinese and the Chinese nation, it will express itself in the Chinese family, the Chinese society and the Chinese State, as well as the Chinese Church. When the form is genuinely Chinese it is indigenous, and it cannot help being indigenous if it is free. This raises a problem: How can we effectively get Christianity into the life of the Chinese and the Chinese nation, unless the form in which it is presented to them is indigenous with them? And, on the other hand, how can there be an indigenous form, unless the Chinese have got Christianity themselves? This to my mind is the problem of the indigenous Church. The Church is the organization which exists solely for the expression and propagating of the Christian life in and among men, and therefore the problem of indigenous Christianity begins with that of the indigenous Church. . . .

'What would make the Church in China indigenous? Certainly the body of its membership must be Chinese, its leadership assumed by Chinese men, and the money to finance its activities and institutions derived largely from Chinese sources. Some of you will perhaps begin to think of Chinese architecture and other forms of fine arts, Chinese

adaptations of hymnology and ritual, Chinese missionary societies and Christian literature. All these are essential, but we have to ask further whether the motive force behind them is or is not from the Chinese Christians, and whether or not all the activities and institutions are the natural and spontaneous forms of expression of the Christian life in the Chinese Christians. If not, we may have all these things, but not an indigenous Chinese Church.

'You will perhaps wonder why I do not mention Chinese control. But can the Christian life of the Chinese find its natural and spontaneous expression if it is controlled from outside?

'Freedom of expression and freedom of experimentation is essential to the great work of making Christianity and the Church indigenous in China.' [1]

The Continuing Need for the Foreign Missionary

In the changing conditions is there a need and a place for the foreign missionary? This question is being asked in the East and in the West and the answer is almost universally 'Yes.'

A. Among Primitive Peoples

Among primitive peoples where the impact of western civilization brings about the greatest change and is especially apt to have disastrous results, the aid of the older Christian Churches in helping the younger Churches to face the problems

[1] Wei, Francis, 'Making Christianity Indigenous in China' (in *Report of Conference on the Church in China To-day . . .*, Shanghai, 1926, p. 32).

involved in this change is needed long after the younger Churches have become self-governing, self-supporting and self-propagating. Concerning this situation the Rev. Frank Lenwood, formerly Secretary of the London Missionary Society, in writing on the Church in the South Pacific, says :

'Among primitive peoples the policy of withdrawing the white missionary is based on failure to think out the problems and is almost certain to issue in disaster. Conclusions drawn from the sad experience of the American Board in withdrawing from Hawaii are corroborated by stories of similar action in South Africa and British Guiana under the L.M.S. followed by results as unhappy. The main factor in the problem—it is important to grasp this clearly—is not the development of the church life of the natives, but the condition of the Churches of our homelands and the kind of men and women other than missionaries they let their country send out to the islands of the Pacific.

'In saying this we do not belittle the grace of God or the power of His Spirit. If the missionaries can succeed in developing a strong native Church, it is conceivable that in an area where it has only to deal with the problems indigenous to the soil it may hold its own against temptation and grow steadily into the stature of the fulness of Christ as it is able to understand Him. But there is no such area. Where is the place where white men do not come ? Where is the tribe which is unaffected by world commerce ? On what island do schooners not land white men and Asiatics whose first thought is to find women ? It is precisely the strongest Churches which have to stand the fiercest blast of these temptations. . . .

'There is no such thing to-day as a primitive community untouched by western influence. Once this is understood, it is surely plain that we have no right to expect these simpler peoples to meet unaided the temptations thrust upon them by world intercourse. The missionary problem of the primitive races to-day is concerned less with brown and black men as such, than with the impact upon them of the white and Asiatic races. White and brown together make the problem, white and brown must stand together to solve it. The conclusion of the whole matter is that to leave these native Churches without the friendship and guidance of white men is to make certain the decadence of church life and to endanger the very physical existence of the tribes themselves.

'But this does not mean continued white domination. The missionary must be the friend and counsellor, the teacher summoned by the Church to conduct its training institutions, and in all respects the helper rather than the supervisor of the native Church. Nor does it mean that the societies will continue to bear the burden of financial support. . . . There are instances in which the native Churches are now providing for all the expenses of the missions, including the salaries and furlough charges of the European missionaries. This is not a piece of, so to speak, accidental and superfluous success. It is something without which, in the condition of these islands, it would be impossible to say that success had been gained. For the most part the islands of the Pacific are wealthy, relatively far more so than the great countries of the East. They produce easily and the natural needs of the people themselves are few. It would be most unfair that the con-

tributions of European Christians, including many who give loyally out of narrow means, should go to provide that service for which island communities can perfectly well pay. To put the same thing in another way, it would be wrong to divert money from evangelization in order to subsidize established church life in islands where every village is proud to call itself Christian. Yet the European missionary is an indispensable part of the local church organism. It follows that the Church ought to pay for him. That is happening already in Samoa and Fiji, and it may well be the example for a new and happier method of dealing with developed Churches among primitive people. Incidentally the fact that the native Church pays to the society the expenses of the mission (probably it should not be allowed to deal directly with the salary of missionaries) will help to insure that the missionary does not dominate. He will always have in mind that it is the conviction of the native Church which keeps the mission in being and he will rely not on any human authority, but upon spiritual power and friendship. There will, of course, be dangerous corners requiring care in the turning, but such are met in the course of any other policy.

'It is well, also, to lay stress on the unique contribution of the islands first christianized towards the evangelization of the rest. Every important mission in the Pacific has made use of brown missionaries who deserved the name as fully as the best of those who went out from Europe or America. The past ten years have seen a considerable decrease in the employment of this method, for the simple reason that the native leaders of the countries to which these brown foreigners were sent have been developed under the influence of these same foreigners to a point

where they can stand without assistance. But it is imperative that we should do justice to the part played in the last half-century by these South Sea pioneers of the Cross. Distance has prevented our eyes from estimating the scale of their service, and their own modesty of heroism has concealed their achievement from all but those who know them best, yet it is very doubtful whether in the greatest ages of church history there has been any story like that of these island Christians who, in surroundings far more foreign than we ordinarily reckon, lived and died that they might spread a Gospel their own people had first heard fifty or sixty years before. In Papua one society alone has in fifty years lost 300 men and women; yet volunteers still come. It would be hard to discover greater proof of the living power of Christ among primitive peoples. . . .

'But all that has been said is of less moment than the growth of the Church. That the Church has grown in numbers, dignity, influence and above all in genuine religion, there is abundant evidence. Its life is of course primitive enough, even in the more developed islands where Christianity dated from three generations back. The Christians may not understand their Master's teaching as well as we do, but they are wonderfully faithful in obeying what they do understand and indeed in some respects reveal a simple loyalty which is not common in the West. If our mission boards offer our best to them, their corporate choice (with short and individual aberrations) will fix unerringly upon it and they will give the go-by to the flaunting vanities of so-called civilizations. Among their leaders are solid, faithful men. There is no part of the work which has not had its martyrs in the past and which has not its

saints to-day. But we still have our responsibility towards them. Stumbling-blocks are set at many points in the path of these little ones and, though they are few in numbers and statistically unimportant, the Church of Christ in the West will bring judgment on itself if it fails to protect them.' [1]

B. China

For reasons other than those given above the younger Churches among peoples of ancient culture are also expressing the need of continued co-operation from the Churches of the West. For instance, the Kwangtung Divisional Council, the most advanced section of the Church of Christ in China, has been insistent and unwavering in its affirmation throughout its reorganization. They have stated that they do not see the time ahead when the missionaries will not be needed. In the preliminary statement [2] of the Kwangtung Divisional Council is found the following:

'(1) In our judgment the time has come when, in the best interests of the Kingdom of Christ and the development of a self-supporting, self-governing and self-propagating Chinese Church, the direction and control of the work hitherto carried on by the missions in Kwangtung co-operating with the Church of Christ in China should be committed to the Divisional Council (or Synod) of this Church.

'(2) Under such an arrangement the activities of the missionaries would continue much as heretofore.

[1] Lenwood, Frank, 'The Missionary Significance of The Last Ten Years: V. In the South Pacific; II. Seen from Great Britain' (in *The International Review of Missions*, October 1922, pp. 493–501).

[2] For statement in full, see pp. 283 ff.

Their work, however, would be under the control of the Divisional Council instead of their respective missions.

'They would be members in full standing of the Chinese Church, and would receive their new appointment by mutual agreement between the Divisional Council and the mission board. The duties as well as the location of the missionaries would be determined by the Divisional Council. Missionaries would thus work under the direction of the Church itself, instead of, as formerly, under the direction of their own mission.

'In other respects the relation of the missionary to his home board and mission on the field would continue as formerly. The missionaries shall be considered as loaned to the Chinese Church for service, and the missions shall continue to carry responsibility for provision of their salaries, travel expenses, residences, etc., as heretofore.

'The Divisional Council shall decide as to the need of the Church for foreign workers and shall, from time to time, make appeals for such to the mission boards.'

In Dr Mott's Conference on the Church in China To-day (Shanghai, 1926) the question of the continuing need of missionaries in China was discussed, and it is interesting to note the statements made at that time by leading Chinese. T. C. Wu said: 'The type of missionary that is needed in China at the present time is the kind of missionary that has a passion for China, real love for China. I should think this ought to be a prerequisite for every examining board of the mission before they accept any missionary to be sent to China. . . .

'The second type of missionary that we want is the type of missionary that is humble in spirit, so to

speak, one who is willing to learn, willing to work with the Chinese. . . .

'The third type of missionary that we want, I think, and want very badly, is the type of missionary that has technical training. Of course he must have college training, but that is not enough. He must have technical training. . . .

'The Chinese Church is laying increasing emphasis on social work of the Church and we see the so-called community Church rising in various parts of China. That takes technical training. No one can do social work successfully without some technical training. The gentleman before me spoke about rural work. That also takes technical training. I think we need very badly missionaries who have special training in rural work, to teach us how to help our farmers to do better farming. So I say, from now on the missionary boards ought to send us more and more those missionaries who have technical training.'

King Chu made the statement that: 'We should forget this idea of nationality. No co-operation can be had if we keep in mind, I am a Chinese, or, I am an American. We should not think of nationality when we work together for a common cause. The problem to-day is that we want some intellectual leaders to work in the Church in China, either foreign or Chinese; it makes no difference to us.'

S. C. Leung, of Canton, said: 'Although we are going to have a new basis of organization we must understand that the turning over of this thing to the Chinese Church and the withdrawal of missionary help are two different things. It does not mean that from now on since things have been turned over to the Chinese Church for administration the missionaries must withdraw. I do not see why they

cannot work within the Church as members of the Church and not as members of the mission. If they come into the Church this way, they become officers of the Church by being elected by the Church. I think they can function more efficiently and their places will be higher and more respected than at present.'

David Yui added: 'Missionaries ought to have a permanent place in China, just as we hope Chinese missionaries will in the future have a permanent place in America, if I am permitted to say so.'

At the October 1927 meeting of the National Christian Council of China the following statement was made:

'It was assumed throughout the discussions that the Christian forces of East and West are together striving to achieve an indigenous character for the Christian Church in China. . . .

'The fact was emphasized that the problem of developing the Christian Church in China so that it shall be fully autonomous—self-supporting, self-governing and self-propagating—is to be solved not merely by readjustment of relationships between the older and younger Churches. The problem was recognized to be essentially a spiritual one. What is needed is to find how actually to lead the Christian life; how to deepen our knowledge of God; how to translate into our daily thought and actions the implications of that knowledge; how to enrich our Christian experience; and how to reflect God and Christ in our own lives.

'It was in this fundamental task that the continued help of western Christians was most clearly felt. Herein lay the most permanent field of missionary service. The Chinese Church must look to the

Christians in other lands for spiritual guidance and help because of their longer Christian background and more mature spiritual experience. It was felt that their contribution can perhaps best be imparted through the cultivation of more intimate fellowship even than in the past between western and Chinese Christians. The danger was pointed out of allowing our multiplied Christian activities, the size of our institutions and teaching classes, and other interests to stand in the way of our highest achievements in this field of Christian friendship. Given such intimate friendship the problems of relationships will solve themselves. The older Churches will be able to make their largest contribution to the younger, while at the same time furthering and strengthening the sense of spiritual freedom and responsibility on the part of Chinese Christians. The Chinese Church will thus grow to full autonomy while feeling herself a part of and enriched by her oneness with the Christian Church in other lands.'

C. Japan

The question of the relationship of the older and the younger Churches is more settled in Japan than in China, but there the urgency of the continued need for missionary aid from the West often finds expression in conference reports and the writings of nationals. Dr Speer in his recent evaluation conference in Japan found the same testimony. He says :

'The situation both in the Church and in the nation gives no warrant whatever for the idea that the missionary is not needed and wanted in Japan. There is a total foreign missionary staff in Japan of 1250, of whom only 317 are ordained men, and 4333

Japanese Christian workers, of whom 1145 are ordained men, or one ordained minister to every 40,000 of the population, and one Christian worker, including wives of missionaries and all women workers, to 10,700. We heard not one word in Japan in support of the idea that missionaries are no longer needed. We have a mass of evidence and testimony from Japanese and missionaries to the contrary. The most urgent call has been for missionaries to do the very work for which one would suppose the Church itself would now be ready to assume responsibility, namely, the planting of the Church in the rural communities and smaller towns. . . .

'The Church at home should respond to the call of the Churches and missions in Japan with steadfast support and redoubled prayer. That call was expressed in the resolution of our Conference with the Executive Committees of the Mission and of the Church of Christ as follows :

' " In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thoroughly qualified teachers for theological education, college work and secondary grade both in Meiji Gakuin and in the several girls' schools. Everywhere there is need for the building up of school and college faculties.

' " The foreign mission era in Japan is not yet drawing to a close and any misconceptions in that

regard should be dissipated and the sympathy, the prayers and the active participation of American Christians encouraged to the fullest extent possible." '

Bishop Uzaki of the Methodist Church in Japan, in a recent article in the *Japan Christian Quarterly*, says that :

'We hear it said nowadays that missionaries are no longer needed in Japan ; that the best type of young people are looking to China and India and not to Japan for their fields of labour. I think this desire for a sudden change is due to a lack of knowledge of the situation. In time, of course, missionaries will not be needed, but that time is not yet ; it is still premature to make such a change. The indigenous churches will sooner or later be self-supporting and independent of foreign aid, but in the meantime they are responsible for the evangelization of the unreached millions in Japan who are still outside the churches, and in this work, as pioneers, the missionary has a big part to play. Hokkaido, for example, is calling for workers. No extensive effort has yet been made there. Virgin fields still await the sower. New missionary contingents are still needed in addition to those already here. A Church of a quarter of a million is still too small to attempt the evangelization of 60,000,000.

'The special work for which missionaries are needed to-day is first, as I have said above, pioneer work in the country. Then we need the help of literary and social experts. But above all we need the help of young, consecrated, talented people for the whole campaign. There are some who think that missionaries will be needed for the next quarter or even half century. It is sufficient to say "for the time being," even though it is an indefinite phrase.

The main point is that missionaries are needed and that the Japanese are anxious to co-operate with them.

'What type of missionary, then, do we need for Japan? What should be his qualifications?

'1. A man of personality, solid, dignified and trustworthy, not nervous or easily upset.

'2. A man zealous in evangelization; single in aim.

'3. A man who thoroughly understands Japanese psychology.

'4. A friendly and affable personality, who is willing to laugh and chat and does not always want to stand on his dignity.

'5. Broad-mindedness is absolutely essential; a great heart will easily win the hearts of the people.

'It is true that relations are changing, for Japanese are rising to positions of leadership in the Church, but the above qualifications still stand. Though the missionary will perhaps feel "he must increase and I must decrease," yet we are still eagerly desirous that our foreign brothers will continue with us in the Gospel work in Japan, and assist the indigenous Church to become strong and independent. We remember with gratitude the sweet fellowship of the past, how we travelled together, rested in the same inn, preached from the same pulpit, prayed together in the same sacred spots. As long as this urgent need of missionary help continues, the Church should gratefully appreciate the missionary and his unselfish labour. Especially if he puts evangelistic work in the forefront shall we be able to co-operate without fear of difficulty or disagreement.'

D. India

'There is practical unanimity among Indians,' says a report of an informal conference of national and foreign leaders of the Methodist Episcopal Church in India at Asansol, 1926, 'that missionaries are needed in greater numbers than are now here. There will always be a need of some missionaries to come to India with the best Christian culture from the West, just as there will always be a need of Indian Christian missionaries to take the best of Christian culture from the East to the West. In this fusion of the Christian culture of Occident and Orient will arise a new and international consciousness of Christ which will help to solve so many of the problems of nation and race and colour, the great unsolved problems of this age.'

In *The National Christian Council Review* for November 1924, a statement was issued by K. T. Paul under the title, 'Should British Young Men and Young Women Be Still Called to Missionary Work in India?' In this he says:

'If the day of the British "ruler" is done, so is the day of the foreign "teacher." It is in no spirit of arrogance, but in honest difficulty that India desires its friends from abroad to come in the attitude of fellow students and fellow workers. We do find a great deal in our own culture and way of life; but our contact with you hitherto, with all its difficulties, makes us wish to know more as haply we may feel deeper and do better. We do need you. We are not ashamed to own it; perhaps before the day is done, the benefit might be seen to be mutual! While we need you, we are not idle. We are thinking and working too. We shall greatly

profit if we could think and work with you in fellowship. We have nothing to offer but gratitude and friendship; still come with your best and choicest. We have gigantic tasks and desperately perplexing problems in our great and hoary land. Come and help us with a hand, for the love of Jesus Christ!'

While the statement quoted above represents the personal views of Mr Paul, the following prominent Indians signed the document stating that they were in full agreement with his main points and desired to further the appeal: H. C. Balasundaram, Secretary of the Madras Representative Christian Council; V. S. Azariah, Bishop of Dornakal; John Matthai, Professor of Economics, University of Madras; P. O. Philip, Joint Secretary of the National Christian Council; B. L. Rallia Ram, Secretary of the Punjab Christian Council and of the All-India Christian Conference; S. K. Tarafdar, Canon of Calcutta Cathedral; K. Zachariah, Professor of History, Presidency College, Calcutta and Chairman of the Student Christian Association of India, Burma and Ceylon.

Developments in Relationships

The problem of relating the mission work of the western Churches to that of the growing indigenous Churches has been intensified in recent years because of the increasing nationalism, the closer contact of the East and the West, and because of the very growth of the Christian movement itself.

A comprehensive study of the many questions involved in the problem of the changing relationship of the younger to the older Churches is impossible here. As Section II outlines the major issues in

the relations between the older and the younger Churches, it is the purpose of this section to give only a very general survey of the developments in this relationship and to document this survey with the texts of some plans that have evolved.

A. National Christian Councils

That the problems of relationship differ according to denominational polity does not alter the fact that there are fundamental difficulties that have to be faced. The National Christian Councils in India and China have given a great deal of thought and time to co-operation between the Churches of the East and of the West in order that the collective thought of those of different denominations might be brought to bear on the problem.

1. India

In India a comprehensive study of the subject was made by Bishop Azariah in 1919 under the auspices of the National Christian Council, and since that time the problem has been a subject of continued study. Mr P. O. Philip, in a memorandum [1] for the Second Meeting of the National Christian Council held in Calcutta in 1926, says that :

' In making any estimate of the success or failure of these experiments there are certain important considerations to be borne in mind : (*a*) the Indian Church concerned in these schemes is at different stages of progress in the different areas ; (*b*) the comparatively short period of time during which these schemes have been in actual operation ; (*c*) the

[1] See pp. 235–8.

general inexperience of the Indian partners in these enterprises in administrative and organizing work; (*d*) we have also to take into account the belief fairly wide-spread among Indian Christians that organizing religious work in any systematic way is something which is not in keeping with the spirit of Christianity. This accounts partly for the general attitude of indifference we see among Indian Christian laymen towards schemes for carrying forward religious work. Bearing in mind the above factors, the progress made so far is not discouraging.'

2. China

In China the subject has been of increasing interest since the World War. It has been one of the most important subjects in conferences of every board deputation that has recently visited the country, and all interdenominational conferences have stressed the problem. The Conference on the Church in China To-day, held under the leadership of Dr Mott in 1926, passed the resolution that :

'This Conference is of the opinion that the consummation of the missionary task is the establishment of a self-governing, self-propagating and self-supporting Church. That Church should have full freedom in the development of its spiritual life; it should have ecclesiastical autonomy. Neither the Chinese Christians nor the foreign missionaries can be satisfied with anything less than this.

'The administration of the whole Christian enterprise, including all these forms which are supported from within and without China, should pass as rapidly as possible to the Church in China.

'The "mission" has been a useful unit of Christian

work. But the period of its earlier large responsibility is closing. The time schedule for the disappearance of its authority will vary by areas and ecclesiastical organizations. But the authority of the mission as an organization of foreigners should now much more rapidly disappear from the Christian enterprise in China.'

The critical period in China since 1926 has accentuated the problems of devolution and hastened the turning over of authority to the Chinese. A report to the National Christian Council in its annual meeting in October 1927, makes the statement that ' a growing desire was expressed for establishing closer and more direct contact between the Chinese Churches and the Churches abroad. The need of relating the " mission " in some more direct way to the Chinese Church was dwelt upon, and the conviction expressed that such relationship will not entail any loss of opportunity to the Churches of the West, but on the other hand, will go far to place the older Churches in a position to make their maximum contribution in this new day.'

3. South America

In South America the situation was carefully reviewed in the Montevideo Conference in 1925.[1] Instead of a National Christian Council similar to those of India and China, the forces in South America are developing a co-operative scheme that looks toward a national Christian organization made up entirely of nationals. This body will co-operate with a corresponding body representing the foreign mission forces on the field. This type of organization has recently been established in Mexico follow-

[1] See pp. 238–40.

ing the example of the work in Brazil. Concerning this work Dr Erasmo Braga says :

' Report Number Ten of the Montevideo Congress, on Relationships, has a thorough study of the new phase of the missionary work in front of the growing indigenous churches that have sprung up as fruit of the blessed and noble work done by the missionaries.

' We mean in Brazil to stand by what seems to us the ripest and wisest advice from the great leaders who drafted that document, and to take seriously its endorsement by the Congress. We wish, therefore, to carry out the findings and to experiment on a larger scale with the new policies recommended by the Congress. In some ways, this is not altogether new with us, as the plan of a parallel development of the missionary work and that of the indigenous churches has been already in operation for a number of years, in parts of the fields occupied both by Northern and by Southern Presbyterian missionaries. Many of those missionaries never become members of the Brazilian Presbyteries.

' Our experiments in Brazil show that under this plan a strong and efficient *liaison* agency is necessary to link both movements. The more the indigenous churches develop, the more the specialized methods of administration and the psychological differences of group thinking and acting become apparent between nationals and missionaries. This is the case when enterprises other than pure evangelistic work have to be carried out by the co-operation of the missionaries and the indigenous churches. The indigenous churches are usually swamped by their responsibilities in maintaining their ministers, in establishing Sunday schools, etc., that, once taken up by the indigenous churches, either gradually or at once, cease to be a

missionary proposition and do not enlist any more the interest of the mission from the administrative view-point. It is impossible, without a long period of preparation, to expect that the church courts will be able to raise money and match with their quotas the amounts offered by the missions for specific work, as is the case with the Indian missions in Brazil. This has been the source of difficulties in the way of our Union Seminary and the ultimate cause of the failure of the Rest Home in Brazil.

' When the initiative comes from the native Church, unless it is sponsored by leaders of the missionary forces it will never get the ear of the mission boards. There are now in Latin America certain problems and movements which are distinctly national—e.g., the relationships of the evangelical Churches with the governments, the presentation of the Christian views on social problems to public opinion, the defence of religious freedom. To illustrate : When the Roman Catholic reaction tried to get through the Brazilian Parliament the amendments to the Constitution giving the Roman Church some moral privileges, we were careful to make our protests through the nationals—the Rio Ministers' Club being the body through which it was handled. The joint policies of the national Churches of several denominations are also distinctively national propositions. On the other hand, there are problems exclusively missionary : for instance, the relationships of the missions on the field among themselves, the establishment of rest homes, the allocation of new territories, the cultivation of a good understanding among the missionaries themselves. We find in Brazil that this last point involves the cause of many difficulties and conflicts among the denominations—these conflicts

reflect very often the difficulties, personal or not, of missionaries.

'More and more it comes clearly to our view that the two circles of activity will become highly specialized the more the national Churches increase, and the more the missionary forces are reinforced and start new lines of general work in education, in medical missions, or in the organization of secretariats, as for Sunday schools, research, bureaux of information, etc.

'So we have studied the situation and, at first sight, being candidates to a continental representation in the International Missionary Council, we thought it would be well to organize a National Christian Council, after the usual model in the Orient. But the facts cited above made us change our minds, and what we propose now is to organize the Federal Council of the National Churches of Brazil and to suggest to the several missions that they organize the Missions Council of Brazil.

'The chief objection to this plan is that it would not provide for proper relationships between the national and the missionary work, and the ultimate result would be the duplication of evangelical movements which might eventually come into conflict.

'So there is clearly a need for a strong and efficient *liaison* agency—this we have in our Committee on Co-operation in Latin America, the usefulness of which would even be increased.

'As the Committee on Co-operation in Latin America is now, it has not found its level on the field. In those areas where its membership is chiefly missionary, the Committee has a tendency to work as a missionary organization; where it has strong indigenous delegations, its tendency is to become

a national organization, and the headquarters in New York have the almost irresistible temptation with reference to the movements originated on the field to place the responsibility on the Regional Committee, on the indigenous Churches, and on the missions on the field, and these in turn try to shirk the responsibility by referendums to the boards. In this way we have to slow down or expect the failure of some enterprises of a general character. At the headquarters, moreover, the Committee on Co-operation in Latin America is purely and officially a committee of the mission boards.

'If we are to get anywhere in the co-operative work—and this is the only line that is worth while now in Latin America—we must :

'1. Study the national problems through a national agency.

'2. Study the missionary problems through a missionary agency.

'3. Study and work out the common problems and relationships through the Committee on Co-operation.

'This third element on the field is the indispensable link between the missionary forces and the indigenous Churches, as a whole.

'I see that each denomination has to organize some means of relationship between the respective indigenous Churches and their denominational missions.

'This is simple : the elements to work this out are on the field.

'To carry this out in Brazil we will depend for many years on the Committee on Co-operation itself.

'Some departments of our office—statistics, information, social service, international peace, etc.—

must be passed on to the new Federal Council. Others, such as correspondence with mission boards, co-ordination of missionary work, etc., will be passed on to the Missions Council. Without any increase of expenses to begin with we shall be able to do the office work for both, as we are doing now.

'But, as soon as possible, the Federal Council should provide for a half-time secretary and the Missions Council should have a full-time agent in Rio as its secretary. This man would be invaluable as a general agent for the missions, to meet missionaries on the boats, to do banking business, to see newcomers through the customs, etc., besides attending to the many new duties that the Missions Council will find for him.

'This would result in a greater efficiency of our staff, and any of the three secretaries would be in a position to substitute for his colleagues temporarily or permanently. The Federal Council in a few years should be in a position to have a full-time secretary.

'As may be seen, we are trying to avoid the difficulties which now in China make the National Christian Council inadequate in some ways to cope with the situation. Ours is a logical position, if the Tenth Report of Montevideo is of any value.'

At the meeting of the Committee on Co-operation in Latin America of the Foreign Missions Conference of North America, held in New York on 10th January 1928, it was voted :

'That the national Churches, where prepared, form their "Federal or National" Councils, representing only the national Churches themselves, as is now the case in Brazil ;

'That where such National Councils are organized the Regional Committees on Co-operation be recog-

nized as the nexus between both foreign and national workers, where all co-operative programmes shall be cleared.'

B. The Anglican Communion

There is no question that the older Churches are eager to have the younger Churches take their share in the responsibility for the propagation of Christianity and that they are willing and eager that they should take over the management and control of their own affairs. The ideals that they express for the indigenous Church place this foremost. The steps toward this ideal vary according to denominational policy.

Within the Anglican Communion the development of an indigenous Church has been stressed since the days of Henry Venn, who forecast the time when the mission would withdraw. The first problem that the Church of England had to face was the relationship of the missionaries of the Church Missionary Society to the authority of the Colonial Church. Bound up in the problem was the question of the relationship of the groups of Christians gathered together through the work of the missions. Subsequently the emphasis changed to the working out of the best methods for the transfer of responsibility for the work of the missions from foreign mission control to control by the native arm of the Church. Concerning this development, Mr M. P. Job in a recent issue of *The National Christian Council Review* [1] says :

' In pursuance of the [C.M.S.] policy [for the development of the national Churches], the council system

[1] Job, M. P., ' Results Achieved by Devolution Boards. IV. The Travancore and Cochin Mission of the C.M.S. ' (in *The National Christian Council Review*, January 1927, pp. 25–29).

was introduced here in 1866. The first "Native Church Council" was formed in that year. After four years it was divided into the Northern and Southern Councils, and these were further split in 1895 into four councils, their work being "to discuss questions of local interest and to administer local funds." The funds that were got from the Society's headquarters were divided among the councils, and given to them as grants for the support of workers in their areas. The councils met three times a year, and once a year all the district councils met together as the Provincial Council. The chairmen and the treasurers of all these councils were missionaries appointed by the Madras Corresponding Committee, to whom resolutions of all the councils had to be sent for approval. When, in 1879, the churches planted by the Mission were formed into a diocese, the bishop became the chairman and the treasurer of all these councils, and the Madras Committee ceased to control the general work.

'The Missionary Conference was started in 1835, and still continues to function, but from the time the council system began, the range of its work has been becoming smaller and smaller. As groups of stations brought into existence by the missionaries and their helpers became sufficiently developed, they were handed over to the councils, and at present the conference has under it only half a dozen stations and a few schools, the management of which the councils have not yet found it convenient to take up. Till 1920, the only link between the Missionary Conference and the church councils was that the bishop was chairman of them all. When in that year the Diocesan Council was formed, the conference became nominally one of its sub-committees.

'As a result, probably, of the recommendations [1] of the C.M.S. Delegation, which visited Travancore in 1921, the constitution of the diocese is being still further revised. When the revision is given effect to, which will be in a few months, the Missionary Conference will cease to exist, and practically all the organizations in the diocese will be unified and brought under the control of the Diocesan Council. A few special educational institutions will still remain outside its direct purview, but on the boards of these institutions the Diocesan Council will have the right to send its representatives. Again, when under the new council a proper board of trustees is formed, it is expected that the C.M.S. will transfer to the diocese all property, such as land, buildings, etc.

'Thus it will be seen that devolution of power and responsibility from mission to Church will be almost complete within a few months. A few limitations will continue for some time more. One missionary representing the C.M.S. will have a place on the Standing Committee of the Diocesan Council so long as C.M.S. funds are received for work here, probably to ensure the continuance by the diocese of the aims and policy of the Society. Again, even after the revised constitution is passed, the people of the diocese will not have the right to elect their own bishop. That power they will get only after the Indian Church Measure is passed, which will take some more time.[2]

'It will be seen . . . that this transference of power and responsibility from mission to Church has been the result of a policy which the Society adopted as early as the middle of the last century. Till perhaps thirty years ago the people in general never

[1] See pp. 240–4.

[2] This measure has now passed into law.

wanted it. That even to-day the depressed-classes section of the Church does not want it is seen from the following sentence, taken from the memorial submitted by them to the C.M.S. Delegation in October 1921 : " We should, therefore, be protected for 100 years more under the direct rule of foreign missionaries and bishops." . . .

' That was, and still is, the feeling of the depressed-classes section of the Church regarding devolution. The missionaries, however, knew that their resources, too, were limited, and that they could not remain for all time in any mission field. They should make the Church stand on its own legs, and go to other fields where as yet the Gospel had not been preached or churches established. So they went on with their policy of transferring responsibility and training the people for self-government. . . .

' Slowly, things have changed. Most of the positions formerly held exclusively by the English missionaries are now occupied by Indians, and the majority of them are acquitting themselves very well in their work. . . .

' The successors of the missionaries have achieved a large degree of efficiency. They have done what the missionaries would have done in their places, but they, or any laymen unconnected with the administration, have not made good leaders. By a leader I do not mean one who, by platform oratory or attractive writing, influences people . . . but one on whose mind the welfare and the progress of his people (here, his church) is always a burden, one who, for the sake of his people or church, and what it stands for, sacrifices his own chances in life ; and to whom, as a result of all this, his people learn to look to instinctively for guidance and inspiration. So far,

no such leaders, lay or ordained, have made their appearance.'

With due allowance for the variance in the stages of development of the native peoples, the problems throughout the lands under British control are similar to those met in India, and the same general policy has often been followed. It is significant that the Bishops of Uganda, Kampala, Mombasa and Egypt asked that the recommendations of the C.M.S. 1921 deputation be applied also to their dioceses.[1]

In the lands not under British sovereignty the Churches of the Anglican Communion are organized in the national Churches with diocesan councils and synods that are independent and autonomous. The missionaries of the Protestant Episcopal Church in America, the Church of England in Canada, and the Church of England co-operate in the work of these Churches. Although there are a few cases where nationals have been consecrated, the majority of bishops are chosen from missionary ranks. In most cases the areas in which work of the missionary boards or societies of these Churches predominates are under the guidance of bishops of these Churches. The C.M.S. policy, therefore, although related to a national Church, remains in almost every respect similar to that in dioceses of the Church of England. A report of the National Christian Council of China, quotes Bishop Molony on the situation in the Church Missionary Society [2] as follows :

' For the most part the pastoral care of the Christian community has passed from the mission to the Church.

[1] See : ' Missions and Dioceses ' (in *The Church Missionary Review*, December 1922, p. 294).

[2] *Report of the Committee on Church Mission Administration*, National Christian Council, Shanghai, 1925–6 (5), p. [2].

The missions now only have control of congregations in new or backward areas and are constantly passing over such congregations to the Church as they become strong enough to be a benefit to the Chinese Church. In several dioceses the evangelistic and primary school work has been handed over to the Church and is administered by the [Evangelistic] Board jointly with the Synod, the mission board giving an annual block grant either for a fixed period of years or upon an annual estimate provided by the Evangelistic Board of the Synod and approved and sent home by the mission Conference. In the Diocese of Fukien woman's work has similarly been transferred to the Church. Educational work in higher institutions is in process of transfer to boards specially constituted for each large institution. Medical work is still under mission control. It is the policy of the Church Missionary Society to let all property needed for the worship of Chinese congregations and residences of Chinese pastors belong to the Chinese Church from the first. Such properties as belong to the mission are being transferred to the Church. Primary school property will follow shortly. Our general policy is one of steady advance in the matter of transfer.'

In the Osaka Diocese of the Japanese Church, in which the influence of the Church Missionary Society predominates, a plan for devolution known as the 'Deanery Scheme'[1] had been worked out.

Space does not permit mention to be made here of the extension work of the Church of England in Africa. As early as 1901 in Uganda Bishop Tucker had developed an admirable policy that greatly influenced the subsequent policy of the Anglican Church in other parts of Africa.

[1] See pp. 244–6.

C. Methodist Churches

In India, China, Korea and the Philippine Islands, the congregations of the American Methodist Churches are members of ' conferences ' that are on an equality with the ' conferences ' of the Churches in America. The missionaries are members of the ' conferences,' and there is no racial or other distinction between the missionaries and the members who are nationals of the countries in which they are located. The ' conferences ' send delegates to the Quadrennial General Conferences of the Churches in the same way as the ' conferences ' in America and other lands. There are in certain places conferences known as Mission Conferences, which are part of the Church, but there is no organization known as a ' mission.' There are finance committees which administer the funds contributed by the foreign missionary boards in America, but on these committees, in the areas where the work is older, there are members who are nationals.

In the American Methodist Churches in China practically the only aspects of the work not now under the full control of the Conference are the matters affecting the personal life of missionaries (salaries, furlough arrangements, etc.). The bishops, however, are still all Americans.

In Japan the Methodist Church has been for many years an independent and autonomous body with which the missionaries of the American and Canadian Churches co-operate.

Concerning the Church in India a report on ' The Missionary Policy in India of the Methodist Episcopal Church,' which embodies the recommendations

of the Asansol Conference, 17th–24th January 1927, reads as follows :

'Theoretically we have a church organization and no mission at all. Our practice is far behind our theory. We have several groups that, in effect, form mission groups within the church body.

'There is first of all the Field Finance Committee. This is a body consisting of members elected by the Annual Conference, and all the superintendents in charge of districts. In practically all finance committees the number of missionaries exceeds the number of Indians. This ensures to the missionaries a control of the funds from abroad, as the Finance Committee is directly responsible to the Board of Foreign Missions for the administration of the funds sent out by the Board. The Finance Committee handles the property questions, decides where schools shall be built and which buildings should be sold, sets the artificial salary scale that determines the amount of salary of those whose pay is partially or totally made up from funds received from the Board of Foreign Missions. Thus, in practice, the Finance Committee has become a sort of mission. Plans for its further democratization must include a greater proportion of Indians, leading to its control by Indians, and it must also be responsible to the Annual Conference that selects it, and through the Annual Conference responsible to the Board of Foreign Missions. When this is done, the Finance Committee will be greatly changed ; the process of emphasizing the Church will be greatly advanced.

'The Executive Board is another group that has become a sort of mission within the Church. Originally, the Executive Board was organized to be

the general administrator of the properties of the Board of Foreign Missions and of the Woman's Foreign Missionary Society. . . . A few Indian laymen are elected by the Central Conference and hold membership for four years, namely, till the next ensuing Central Conference elects their successors. Other Indian representation is assured by having each Annual Conference elect an Indian as its delegated member. Up to a few years ago there was seldom any Indian member to be found in the councils of the Executive Board. While that has been changed by the special arrangements to secure Indian representation, it still leaves the proportion about one-fourth Indian and three-fourths missionary. Plans for changing this are also under way and will result in better Indian representation and thus make the Church think of the Executive Board as its own rather than an outside organization.

'The Woman's Conference is, in practice, another mission. It has provisions for membership on the part of local missionaries, who are specially selected Indians accepted by the Woman's Foreign Missionary Society in the United States on the nomination and approval of the Woman's Conferences in India. Each conference has a very small and limited number of these Indians; indeed, one might call it an almost negligible number, so far as having any influence on the policies of the Woman's Conference is concerned. When one considers the fact that the numbers of these local missionaries, who are generally Indians or Anglo-Indians, are so very limited, and that those who have become local missionaries are accepted by the Woman's Foreign Missionary Society in the United States, and that no one can become a local missionary till she is so

accepted, it becomes quite evident that we have in the actual workings of the Woman's Annual Conferences another instance of a mission group working its own will in co-operation with the Church, but not really a part of the Church, and being a self-propagating and self-directing body organized in its own way and giving the Church practically no opportunity to express itself through this group.

'Similarly, the Field Reference Committee of the Woman's Foreign Missionary Society of each Annual Conference forms another practical mission group. This committee consists of members elected by the Woman's Annual Conference which it is to represent. . . . No independence of action on the field is possible without first receiving the sanction of the executive officers of the Society in the United States. With one or two possible exceptions there are no local missionaries on the Field Reference Committee, and thus these committees are composed exclusively of foreign missionaries. This must be changed and adequate Indian representation assured, or else the Field Reference Committee will continue to be a mission with no organic relation to the Church, and will be a clog in the process of Indianizing the Church, and a source of irritation to the Indian leadership that is springing up. Plans are under way to accomplish some of these changes, and we hope the day will soon come when these four groups, in their practical workings missions, will cease to be missions and will become responsible to and a part of the Indian Church.

'It is difficult to think of any possible disadvantage that may come because of the primary emphasis of our Methodist Episcopal Church on the building of a Church in India. Our aim has been to build

a Church for the Indians, led by the Indians and expressing the deepest needs and aspirations of India. This emphasis has been a great help and a very important factor in our progress. All responsible posts are open to Indians and all such posts have been or are being held by Indians, with the single exception of the general superintendency. It is very probable that within a few years we shall see the election of an Indian to be General Superintendent. There is no barrier to it now. Owing to this policy of Indianization we have had a minimum of bitterness and mutual recrimination in the Church in the after-war adjustment period, as was pointed out by Dr S. K. Datta, a leading Indian Presbyterian.

'In general it might be said that any progress in Indianization is *per se* an increase in this emphasis [i.e. on the Church]. There are certain other suggestions that may help us, however, to realize our goal of building the Church :

'(*a*) The control of policy in schools and local institutions should be vested more and more in local groups, largely Indians.

'(*b*) All moneys raised by local groups should remain in the control of the membership of those groups.

'(*c*) Increasing financial responsibility should be thrown on Indians in local churches, in finance committees, in annual conference committees, and in the executive board, and the membership of these groups should become increasingly representative of the wishes of the Church itself.

'(*d*) Greater use should be made of the special powers conferred on the Church in India by paragraph 95 of the Discipline of 1924,[1] and all necessary

[1] See pp. 246–51.

adaptations to meet adequately Indian needs should be made as occasion demands.

'(*e*) As soon as practicable the system of church circuit groups or individual churches, as at present in use in the United States, should be more widely developed in India, thus making the pastor responsible to the group he serves rather than to an outside agency that pays him. The local church group should determine the pay of its own pastor. Until this is done there is little hope of an increase in self-support on the part of the church, or even an increase in the general acceptance of the general principle of the need of a self-supporting church. The determination by the church of the amount to be paid to the pastor, and the raising of this amount by the church tends to make the pastor feel his responsibility to the church he serves and to make the church feel more responsibility for the pastor who serves them.'

After the return of this deputation, the Board of Foreign Missions of the Methodist Episcopal Church, at a meeting on November 16, 1927, adopted the following resolution :

'We rejoice in the notable way in which the Chinese have taken places of leadership in schools, hospitals and evangelistic work throughout China as testified to by both bishops and missionaries. Many Chinese, unprepared for these heavy responsibilities, without the counsel and help of their missionary friends, in the face of opposition and persecution, and under conditions of poverty and boycott, have developed a marked sense of responsibility, devotion and efficiency. We pledge our loyalty to this spirit among the Chinese Christians, and urge that everywhere throughout China these gains in Chinese leadership and responsibility be con-

served as the basis of self-control and self-administration in China, with every opportunity for the Chinese to express themselves fully with reference to ecclesiastical organization and supervision, rituals or worship, credal statements and the whole outward expression of the Christian religion that they may be true to the genius of the Chinese people.'

Paragraph 95 of the 1924 Book of Discipline [1] referred to above is generally acknowledged to be the greatest step toward devolution that the Methodist Episcopal Church has taken in the past fifty years, and it was hailed by the Indian Christians and other nationals as the Magna Charta of the overseas Churches.

The Wesleyan Methodist Missionary Society in 1914 adopted a resolution [2] concerning their policy in the development of native churches, and since the great war have continued to grant more and more liberty to their native synods. The Methodist Missionary Society of Australasia adopted a somewhat similar statement [3] in 1923, granting the native churches an increasing degree of autonomy.

D. The Lutheran Churches

In China and India the Lutheran forces from America and the Continent have united in the development of national Churches. The problem of devolution is between missions and local churches. 'The most important task at the present time,' wrote Dr S. Knak, Director of the Berlin Missionary Society, after his visit to the work of that Society in South and North China in 1922, 'is the development

[1] See pp. 246–9. [2] See pp. 251–7. [3] See pp. 257–9.

of independence among the Chinese Christians toward a self-supporting, self-governing and self-propagating Church. Doubtless our congregations in China, like other Lutheran Mission churches, show shortcomings in this matter. . . . But the participation of the Chinese preachers in the administration, the Institution of Elders, the education of the church members to responsibility for Christ's Kingdom were not developed enough. A church constitution was wanting. The Berlin Mission, having given their numerous and big congregations in South Africa a church constitution ten years ago, had proposed to give their Chinese congregations a similar one after the planned inspection of a secretary from Berlin had been finished. . . .

'The characteristic features of the church constitution should be indicated here. Three principles were to be respected in any case.

'First: The individual congregation, the individual preacher, the individual church member must feel responsible for the whole congregation, the whole church and the advance of Christ's Kingdom, and accordingly have a share in governing church matters.

'Second: Independence cannot mean separation. Each congregation should grow to independence in self-support, in self-government and in propagating the Gospel by its own means, by its own men and by its own initiative. But each congregation should remain a member of a church body whose representatives are authorized to manage the common matters of administration, financial support and discipline.

'Third: According to our Confession the Church is the congregation of Saints, in which the Gospel is

rightly taught and the Sacraments are rightly administered. In order to secure sincerity of Doctrine and full authority of God's word in all church matters it is indispensable, in a mission church at least, to give the preachers, *ex officio*, seats in the Synods and make them financially independent of their congregations. . . .

'The imminent danger of the growing Chinese Church, perhaps the greatest one, namely, to be overflowed with modernistic ideas and the view-points of the so-called New Thought movement makes it imperative, to-day more than ever, to secure for each congregation the bulwark of a strong church body. Besides, many small and weak rural congregations never could spare the financial support and government of the foreign mission work, if the vigorous members would be allowed to be separated for an isolated existence.

'The third principle should harmonize well with the first. Full occasion should be given the preachers to maintain the authority of the Bible in all matters to be discussed, but the laymen should retain sufficient opportunity for developing their own responsibility and their faculties.

'Special attention was to be paid to the relations between the Chinese Church and the mission board. In the former period all church work was done by the mission. In time to come all church work will be done by the Chinese Christians alone. At present mission and national Church have to work together, and mission boards and missionaries have to accept the word of John the Baptist, "He must increase, I must decrease," as their watchword. The last duty a Lutheran mission board can resign into the hands of the national Church is the preacher seminary;

the teaching of pure Biblical doctrine is vital to the Church and demands not alone historical knowledge and doctrinal firmness, but spiritual experience too. Therefore, the seminary is to be put under the immediate government of the foreign board.

'According to these principles a representative of the missions and a representative of the Chinese Church have to work together in all the agencies of the church constitution. There are three such agencies :—congregations, parish synods, the general synod. In connexion with all three, committees have to be formed to execute the resolutions and to manage the ad-interim administration. These are known as the elders' council, the parish council and the general church council. The general synod is held once in two years, the parish synod, embracing all congregations belonging to the same head station, once each year, meetings of the congregations as often as matters demand it. The general church council is authorized to act as the governing board in the intervals between the synods. It has to appoint the preachers and teachers, to change their places and to displace them, if necessary ; besides it has to decide on a great many of the financial problems. . . .

'Another stimulant for the development by the indigenous church of its own financial and spiritual forces it is to be hoped will come from the division of the congregations into three classes. The third and lowest one is composed of small and weak congregations not able to produce elders or to secure higher contributions than about sixty cents annually on the average, besides the current expenses for services, maintenance and representation ; these are not allowed to send delegates to the parish synods

without the preacher until they attain to the rank of the second class. The first and highest class is composed of congregations able to pay all expenses from their own resources, and the salaries of their preachers and teachers, inclusive, and besides a contribution for the general church fund. These are entitled to choose their own preachers: no missionary has a seat or even the chair in their church council and their meetings. These congregations are independent but privileged members of the parish synod and general synod. All other congregations belong to the second class with regularly appointed elders and their own chapels, contributing at least at the rate of seventy-five cents for each communicant to the common church expenses, besides meeting their own current expenses for services, maintenance, etc. The salaries of all preachers and teachers are to be paid by the general church council, except the salaries of the independent congregations. The congregations of all three classes have to raise funds; they are supervised by the parish councils and will have to bear an increasingly heavy financial burden in years to come. I am glad to state that many congregations have begun meanwhile to secure such funds. Ranging the congregations into their classes and promoting them to a higher class is the duty of the general church council. At present most will probably belong to the middle class, some to the third class, and some are as yet not even in that class. No congregation can be proclaimed independent at the present time, but it is hoped that several will become independent in a short time.'

At the 1926 Conference of the Church in China To-day, Dr W. Schwarm, a missionary of the Berlin

Mission in South China, testified to the success of the new policy.[1]

At that same Conference Mr Freden, for thirty-three years a missionary of the Swedish Mission in Wuchang, Hupeh, North China, told of the development of Chinese control in his mission. Early in the history of that mission a church constitution was drawn up which gave authority to the Church. 'Our field is divided into districts,' he says, 'and its districts have a Committee elected at the annual meeting of the district. Elected delegates from the churches within the district are the members of said meeting, besides preachers and pastors. The churches have bi-annually a conference consisting of only Chinese delegates. None of us missionaries has a vote at that conference. Swedish members of the Mission Council and Swedish members of elected committees have a right to take part in the discussions but no right to vote.

'Each local church has its own Council. The members are elected at the annual meeting of the said church. Even the missionary must be elected. If not elected he cannot be a member of the church council. So you see we are on the road to self-government.'[2]

The Lutheran Churches in India had a peculiar position to face during the war. Complete autonomy was granted to the churches of the Gossner Mission. These with the churches of the Swedish Mission and the American Lutheran Missions have very recently

[1] See: *Report of Conference on The Church in China To-day.* The Report of a Conference of Christian Workers with Dr John R. Mott . . . 5th to 7th January 1926, Shanghai [1926], p. 74.

[2] See: *Report of Conference on The Church in China To-day,* p. 82.

organized the United Evangelical Lutheran Church of India. This organization includes, among others, the Tamil Evangelical Lutheran Church, the Autonomous Lutheran Church of Chota Nagpur, and the Andhra Evangelical Lutheran Church which was granted a constitution as an autonomous church by the 1926 Convention of the United Lutheran Church in America. In each case the constitutions of the individual churches form their Magna Charta.

E. Churches having a Congregational Polity

The Churches having a Congregational polity have naturally sought to establish independent congregations in the fields to which their missionaries have gone. This is true, among others, of the missions of the Baptist Missionary Society (England) and the American Baptist Foreign Mission Society, the London Missionary Society and the American Board of Commissioners for Foreign Missions.

The work of the Baptist Missionary Society is so scattered and the conditions vary so widely that it is impossible to speak of any one policy or plan. In some places the missions followed the policy of placing Indian leaders in charge of mission work. In this way the native control was far greater than the relative power of the Church would indicate. In the newer fields, however, the policy of strengthening the Church as such and turning over to it the work of the mission is being tried. In Bengal a Baptist Union has been formed which, it is hoped, will eventually take over the work of the Bengal Baptist Conference, the missionary organization.

Late in 1925 the Boards of Managers of the American Baptist Foreign Mission Society and the Woman's

American Baptist Foreign Mission Society held a conference to discuss changes in methods of administration. The Report of their Proposed Foreign Mission Policies begins with a section on 'The Churches on the Mission Field,' and the emphasis throughout is on the growth of the native Church. The section on the relation of 'Indigenous Churches and Administration' [1] is indicative of the attitude of the American Baptist Foreign Mission Society.

The mission societies representing the Congregational Churches, notably the London Missionary Society and the American Board of Commissioners for Foreign Missions, have been among the first to join in union movements in India, China and Japan. In church matters the congregations have complete autonomy. The extent to which further control goes depends on the development of the people among whom the missions are working.

In the case of India, the London Missionary Society in 1921 made a decided advance in the turning over of the control of mission work to the Indians. At the suggestion of the London office the missionaries sought the advice of the Indians as to how much control they felt the church should have and how much responsibility it was mature enough to carry. The result was that within a few months draft constitutions [2] were sent home from each of the five field committees and the Board, after minor revisions, gave them official approval. Concerning these constitutions the Report of the Deputation to India (October 1922–March 1923) makes the following statement:

'At first sight the constitutions of the five committees seem to differ radically. The Board felt

[1] See pp. 259–61. [2] See pp. 261–4.

it wise to allow for local divergences with a view to experiment, and accepted the drafts which had met the desires of the people of each locality.' [1]

For the past twelve years the North China Mission of the American Board of Commissioners for Foreign Missions has been taking active measures to further the development of a fully autonomous church body within China. The Mission as a working organization ceased to exist in 1914. It passed over all its functions to the North China Kung Li Hui, an organization that combined the mission and the Church. This North China Kung Li Hui is organized through a series of 'local associations,' 'district associations' and a 'council.' The district associations are elected by the local associations and they in turn elect the council. All departments of mission work without exception were given over to the control of the North China Kung Li Hui from the time it was instituted as were also all mission funds, other than salaries and furlough expenses of missionaries. The local associations were at first composed of all Chinese ordained pastors, preachers, teachers, doctors of a certain standing and of all missionaries who had passed two years of language study. It was found, however, that this tended to give too large an ex-officio representation of employed workers to the local associations, with a tendency to limit their independence in judgment. Steps have been recently taken to reconstruct these associations so as to do away entirely with ex-officio membership. This places the election of all members of the

[1] *Official Section of the Report of the Deputation to India . . ., October* 1922 *to March* 1923. London: London Missionary Society, 1923, p. 172.

local association in the hands of the local congregation.[1]

At a special meeting of the Foochow Mission of the American Board, held at Pagoda Anchorage, January 27, 1927, the following resolutions were adopted :

' That in our judgment the time has come for the realization of the complete autonomy of the Foochow Congregational Church. We, therefore, ask that body to take over at once the administration of all the various forms of work previously carried on by the Mission. From this time the Mission shall cease to exercise authority over the work, it all being subject to the Foochow Congregational Church.

' That we request the Foochow Congregational Church to take over at once all matters concerned with furloughs, calls, recalls and assignments to work of all members of this Mission.

' That we ask the Committee *ad interim* to act for the Mission with regard to the use of mission property by the church.'

On pages 265–8 will be found a letter from the officers of the Foochow Congregational Church concerning this transfer of authority. The general arrangement suggested is typical of that which is now in force for all three of the China units of the American Board work, although some points have been perfected by experience in North China. The name of the Foochow Congregational Church, it should be noted, has been changed, since the meeting in October 1927, and the body with which the Boston office deals is the ' Mid-Fukien Divisional Council of the Church of Christ in China.'

[1] See : *Report of the Committee on Church Mission Administration*, National Christian Council, China, 1925–6.

The American Board work in Shaowu is very young, and there is a small group of churches and church leaders there who are attempting to take new responsibilities. The American Board has no missions in China which are carrying forward work. It deals with three Chinese Churches, namely, the Shaowu Christian Church, the Mid-Fukien Divisional Council and the Council of the North China Kung Li Hui.

In Japan the autonomous Congregational churches are known as the ' Kumiai ' churches. The American Board has been gradually shifting control of mission work to these churches. The plan for co-operation [1] that was drawn up in 1922 is very far-reaching in the extent to which it confers autonomy.

In India the American Board has long been experimenting in methods of transfer of authority. Mr S. L. Salvi wrote recently in *The National Christian Council Review* that :

' The American Marathi Mission laid its foundation stone in western India in the year 1813. The first attempt in devolution is recorded in 1856. The latest scheme along that line is called the " Indian Mission Board " of the American Marathi Mission, and it was inaugurated in 1923. The fact of the repeated attempts indicates the inadequacy of the scheme adopted. But, in spite of all that, the desire of the Mission to secure Indian co-operation, and that of the Indians to give it whenever asked for, should not be lost sight of.

' The Indian Mission Board is composed of eleven members, of whom six are appointed by the General Council of the Mission, two are delegated by the church organization, and three are co-opted by the Board itself. Of these eleven members, only two

[1] See pp. 268–9.

are American missionaries. The American Marathi Mission work is distributed over eleven district areas of which five were asked for by this board, and the Mission turned them over with their men and the institutions. The financial system of this mission is not a satisfactory one. No one district or item of work is financially fully assured by the home board. There is always some deficit, and a good deal of time and energy of those in charge are exhausted in making the two ends meet. It often happens that through lack of adequate funds the work suffers. Naturally the Indian Mission Board had to accept the advantages and disadvantages of the Mission. The aim of this board is to carry on evangelization, to collect and disburse funds, and to train Indian leaders for Christian service. Ultimately this board is to be the agency not of the Mission, but of the Indian Church.

'This scheme is certainly an improvement over all the previous ones in the following points : (1) The majority of membership is Indian. (2) The election of members is done not by individual missionaries, but by the General Council of the Mission, which is a body of all missionaries and elected Indian leaders. (3) This scheme provides to entrust the entire funds into the hands of Indians, a thing which was not done before. (4) A freer scope in the choice of area, employment of methods, and the disbursement of funds is allowed.

'Three full years have rolled by. Undoubtedly we have all learned many valuable lessons by this fresh experiment in devolution. Indians have come to know the foreign missionaries, their motives and methods and their perplexities in the Mission work better than ever before. While we are more sympathetic towards our foreign brethren in their

difficulties, we have also gained to some extent a conviction that such schemes do not help to fulfil the ultimate ideal of devolution. It appears that the Indian Mission Board is a failure as it is constituted. We all started with a keen desire for mutual fellowship and frankness, with an ambition to employ newer and more Indian methods in administration, and with a confidence that great success was in store for us. But each new year definitely effected an increase in pessimism and decrease in optimism. Indians, as well as non-Indians, came to realize the inadequacy of the system. The constituency began to grow weaker and weaker. Why is this unhealthiness ? It is honest and Christian to confess shortcomings. The following are some of the causes that may be mentioned : (1) When a body like this is constituted to carry on high spiritual ideals, it must necessarily have a call from within. The members of this board are appointees, and very often the new members that were elected did not have any clear ideas as to what this board stood for. To be elected by the Mission was taken to be a great honour and there ended the ideal. When members are commissioned only by men and not by the Holy Spirit, the result is bound to be a disappointment. (2) Change of member ship from year to year washes off stability in strength and in purpose. It disturbs the gradual and delicate adjustment from within. External elements of personal feelings often gain a sway over matters spiritual. (3) This board most unwisely attempted to bite more than it could chew when it sought to take over five district areas to begin with, instead of one or two. It aspired to do more than it possibly could. (4) Any new or indigenous method was considered a disturbing element. The old and experienced hands

of the Mission are averse to changes. The old-fashioned and mission-followed methods choked off all sense of initiative. When the foreign members desired new methods the Indians stood in the way. (5) Where constitution is more thought of than the spirit, can a spiritual effort succeed ? Very often discussions and decisions tend to centre round technicality. Majority carried the day. Even the foreign missionary members knew that on certain matters the spirit of truth must prevail, but constitutionally the majority should be followed. This is one of the evils of organization. Where this is thought of as the guiding principle, the promptings of the Holy Spirit are defeated. Take out the guidance of the Holy Spirit from the Christian work, and what is it that is left ?—disappointments and failures.' [1]

F. Presbyterian Churches

In India and China churches of the Presbyterian missions have co-operated with those of Congregational missions in encouraging the organization of native union Churches. In India the South India United Church and the United Church of India (North) are outstanding examples of this effort. Each district within these Churches has a church council to which are affiliated the missions working in that district, and it is to these councils that the missions are giving an increasing responsibility for mission work. The extent to which devolution has been carried varies according to the development of the native peoples and the policy of the mission boards.

[1] Salvi, S. L., 'Results Achieved by Devolution Boards' (in *The National Christian Council Review*, May 1926, pp. 270–3).

The American Arcot Mission of the Reformed Church in America is one of the most progressive in the transference of administrative responsibilities to the Indian Church. The first attempt in devolution in this mission was in 1910 when the Indian Church Board was formed. This organization was composed of the male members of the Arcot Mission, Indian ministers and lay representatives from the institutions and churches. To it was entrusted the evangelistic work of the Mission, the administration of the churches and the management of the primary schools. The Mission entrusted to the Indian Church Board all the funds related to these departments, for which the Board submitted an annual report. Under this scheme there was a distinct evangelistic advance, and in the first ten years the Christian community increased 100 per cent. There was, however, a lack of confidence in the scheme among the more conservative members of the Mission and a growing realization among the Indian Christians that as long as the Mission was separated from the Indian Church and retained certain fundamental rights and privileges for itself there could be no hearty co-operation.

It was, therefore, suggested in 1921 that a joint meeting of Indian Christians and missionaries be held for frank and open discussion of the matter. Out of this meeting grew the plans for a new organization in which the Indians and missionaries together through the Indian Church could be the supreme legislative and administrative body controlling all departments of the work. The constitution of this new body, known as the Arcot Assembly, was drawn up in 1922 and approved by the home board in 1923.

'The constitution of the Arcot Assembly may be represented as a pyramid,' writes a prominent

member of the Reformed Board in India. 'At the base of the pyramid are the local institutions such as hospitals, boarding schools, both elementary and high, the intermediate college and the industrial institutions. Each one of these is managed by a local board consisting of representatives of the school—usually the local pastor and other members, Indian and European, some of whom are elected by the institution and others of whom are nominated by the Assembly. In all cases, I believe, these councils contain a majority of Indian members. They deal with the appointments of staff, the decision about fees in special cases and all sorts of matters of local policy. They do not have the power to fix the general fee-scale or the scale of salaries, both of which belong to the powers of the Assembly itself.

'Second in the pyramid are the general boards dealing with education, medical work, industrial work and women's work. These consist of approximately equal numbers of Europeans and Indians. Each separate institution must report to the board under which it functions. These boards meet twice a year and through them recommendations are made from local institutions to the General Assembly. The budgets for all institutions have to be passed by these boards before going to the Assembly for final approval.

'At the apex of the pyramid is the Arcot Assembly itself which meets always once a year and usually twice, if finances permit. It consists of about 100 members, of whom approximately half are Indians and half Europeans. As a matter of fact, the Indians usually have a small majority of members. It is the body of final decision and communicates directly with the home board. In it all

matters affecting mission work and policy are discussed, often at great length, and its decisions if confirmed by the home board are final. There are, however, certain "reserved" subjects not brought before it, namely, matters connected with missionary salaries and allowances and property. The question of the appointment and stationing of missionaries is taken up first by a mission committee and then is referred to the executive of the assembly, and finally to the assembly itself for advice, but not for final decision. It then goes back to the mission committee for the final vote.

'The Assembly has passed through several phases. It was received at first with great enthusiasm by the Indian members and seemed to be about to introduce an era of great goodwill. This was followed by a retrograde movement of distrust and suspicion on both sides. Several times the Mission seemed to forget the privileges which it had given and to continue in its old habit of autocracy. This naturally aroused the resentment of Indian members, who felt they had been given a great deal in name but very little in fact. They distrusted the missionaries, and many of the missionaries lacked confidence in the good judgment and impersonal attitude of the Indian members. For some time it seemed as though the whole experiment would end in failure. After this, however, we entered gradually upon a third period of mutual adjustment and increasing understanding. European members have learned much as to the real attitude and desires of the Indian Christian community. Indians, on the other hand, have learned a great deal of the hard realities of mission finance and of the need for careful consideration and economy in the use of

mission funds. This last year the work of the past three years was reviewed and a request has been sent to the home board that the Assembly may become a permanent institution of the Mission.

'There are certain defects which we may note. Many, though not a majority of, missionaries, and certainly a large majority of Indian members feel that the appointment and stationing of missionaries should be in the hands of the executive of the Assembly. Another defect is the fact that personal matters, such as scale of salaries for Indian workers, are discussed in the large body of the Assembly itself where there are many members personally interested in the decisions; because of this too large a proportion of time has gone to the discussion of such personal and financial matters. It has been recommended that this matter be referred to some smaller body not so personally interested in the decisions. The size of the Assembly is also to be questioned. As an educative body it doubtless has a large function in broadening the view and increasing the information of its members; as a deliberative body it is too large to further useful discussion and decision. It should be mentioned in passing that in both these and in similar bodies Indian members do take a full part in the discussion of various matters and do speak and vote independently, their views being not at all dictated to them by the European element present. If the defects mentioned above can be overcome, there is every prospect of the Assembly increasing in its usefulness and becoming a real factor in the development of Christian work and of co-operation between its Indian and European members.' (See pp. 269–75.)

In northern India the union movement among

the churches of the Congregational and Presbyterian forces culminated in 1924 in the organization of the United Church of India (North). This body hopes eventually to unite with the South India United Church in forming one united national Church. Partly for this reason the organization is very similar to that of the South India United Church, and the problems of devolution relate themselves to the individual church councils rather than to the Church as a whole.

One of the most interesting of the movements toward devolution in the United Church of India (North) is that of the United Free Church of Scotland Bombay Mission. Of this development Dr Nicol Macnicol writes :

' The scheme of devolution [1] that was put in operation in the United Free Church of Scotland Mission in January 1922, was of a fairly advanced type, though its range of operation was limited. It placed all the work that was handed over under the administrative control of a Board which was responsible to, and largely appointed by, the Presbytery of Bombay of the Presbyterian Church of India. The Presbytery was not in any sense under the Mission Council in its control of the Board's work. It had, indeed, to report annually to the Mission Council and to address its communications to the Foreign Missions Committee through the Council, but otherwise it was untrammelled and the Board had complete charge of the administration of the funds handed over to it. These funds were the same as those hitherto required for the upkeep of the evangelistic and school work transferred to the Board and there was no regulation prescribing a

[1] See pp. 275-8.

diminution of that amount. The Indian Church, it was expected and hoped, would increase its contributions as time passed and a sense of responsibility for the work grew, but more than that was not demanded. The first Board consisted of nine Indian and three Scottish members. The members, other than the foreign and Indian missionaries in charge of work who were members *ex officio*, were pastors and office-bearers of the Presbyterian Church in India appointed in accordance with certain regulations.

'This Board has continued until the present year (1927) to administer the work transferred to it. It has increased the work carried on under its direction; it has administered it no less efficiently than it had been administered before; it has managed the finances entrusted to it with economy and has rendered a punctilious account of all its funds. The administration of its finances by Indian treasurers has, indeed, been notably exact and efficient. The relations between the foreign and Indian members of the Board have throughout been cordial and none of the difficulties that have arisen have been in any way due to a failure of cordial co-operation in this direction. The Western India Mission Council have been fully satisfied with the working of the new order of things and would have been content and glad if it had continued to operate. The only criticism of the Board from the side of the foreign mission has been due to a failure on the part of the Indian Church to contribute towards its funds as it had been hoped it would contribute. The decision to depart from this scheme of devolution and to return to the Mission Council the responsible direction of its operations which had been accepted in 1921

by the Presbytery is a decision that has been arrived at by the Indian Church and presented to the Mission Council and the foreign mission committee by the Indian Church. What are the causes that have led to this disappointing decision ?

'1. In the first place it has to be recognized that a change has come about during these five years in the financial position which has operated to chill the enthusiasm with which the scheme was originally launched. In 1921–2 there was considerable prosperity in this province, and in that year contributions from the Indian churches amounted to a substantial sum. In the successive years that followed, however, the financial situation both in Scotland and in India has grown steadily worse and the result has been a feeling of strain and disappointment. It is much more difficult to maintain an eager spirit when grants are shrinking and work is having to be reduced and workers dismissed. Nor is it easy to press for increased local contributions when the maintenance of the Indian churches is a difficult problem and when hardship and unemployment are evident on every hand. Thus one can attribute the failure of the scheme to some extent to unhappy circumstances.

'2. At the same time we must note, in the second place, the fact, which can hardly be denied, that keen interest in this scheme has not been aroused in the Christian Church. We are bound to recognize that there is little eagerness and enthusiasm for the extension of the Kingdom of God in this area. No doubt more needs to be done by education in Christian duty, by endeavour for the strengthening and deepening of Christian conviction, and by prayer, to stir the hearts of many who are only as yet half-Christian, and of many also who are engrossed with

material needs. Until the tides of desire begin to flow more abundantly within the Church the best schemes that may be devised will fail. If they are undertaken half-heartedly, the obstacles that are sure to arise will certainly prove too formidable to be surmounted. That is what has happened here.

'3. When obstacles presented themselves and the cold fit came on, it was natural that objections to the whole scheme that had remained unnoticed at first should now assume prominence. I do not suggest for a moment that they were merely excuses brought forward to justify what was really a failure of nerve. They were genuine difficulties that reflection began now to be occupied with. Some began to say that the whole plan was on wrong lines, that India could never take over the cumbrous and expensive machinery of the foreign missions, that these were wholly out of tune with Indian ideals of simplicity. Others said that in any case the Indian Church was far too poor to hope, even in the distant future, to take over the financial burden that this work involved, that in undertaking responsibility for its oversight the Church had inevitably awakened expectations in the foreign mission that this financial burden would be gradually taken over by the Indian Church, and that the only way to remove misunderstanding and make the actual position clear was to get rid without delay of this responsibility which had been too hastily accepted. So for one reason or another all the Indian leaders who had five years before accepted this scheme with sober but genuine hope now agreed in despairing of its future and in asking to be set free from the responsibility of its guidance.

'4. It has at the same time to be noted that there were other chilling influences abroad. A union had

taken place of the Presbyterian Church with the Congregational Churches in connexion with the American Marathi Mission and new Church Councils had been formed to take the place of the Presbytery which formerly had the guidance of this devolution project. Some of those who now came into relation with it were from the first doubtful in regard to it and they reinforced those others in whom doubts had begun to arise. Thus the atmosphere was still further chilled. The Church Council did not feel that it could take over from the Presbytery the responsible oversight of this department of work. There was also, we must frankly recognize, another element that contributed to create the new atmosphere of unwillingness. Dissension had arisen among those Indians who were the guides of the whole movement —dissensions due in part, no doubt, to personal differences and in part also to differences in theological opinion. These two elements in the situation—the coming upon the scene of new minds from the American Marathi Church with somewhat sceptical views, perhaps, as to the whole scheme, and the internal differences that had discovered themselves—assisted materially in lowering still further the whole temperature and bringing about the decision to abandon the whole plan.

'These, it appears to me, are the main elements that have contributed to the apparent debacle of the devolution scheme of the United Free Church of Scotland Mission in Western India. We trust that the Board will be continued in a somewhat modified and attenuated form—divested of its responsibility to the Indian Church, and placed once more, as in the older past, in subordination to the Mission Council. We trust that this apparent failure will

only prepare the way presently for a new and better forward movement and that we shall profit by the experience that has been gained. If the Indian Church will go forward with the task of evangelization on its own lines and independently, then the result may be better in the end than if this project had proved successful. We cannot, however, rest satisfied until the foreign work and the indigenous work are closely and harmoniously unified into a single enterprise with a single aim, namely, the exaltation and extension of the Church in India. Nor can we be satisfied until Indian and foreign workers show themselves able to unite, however differing in opinion or race or temperament, as a band of brothers, one in Christ Jesus. Nor can we be satisfied until the resources placed at the disposal of the Church, whether by those who contribute in the East or in the West, are recognized as the common property of the Church, not gifts of charity but the common possession of love—until, in the words of Miss Follett, "we are purged of our particularist desires, and the egotistic satisfaction of giving things is replaced by the joy of owning things together." We have to learn to own Christ together and then we shall be willing to own His gifts together also.'

The India missions of the Presbyterian Church in the U.S.A. have been pushing steadily forward toward Indian control of the work. In December 1920, the Indian Council called together in Saharanpur a conference of the representatives of the three missions and of the five Churches in India. This Conference drew up a Statement of Principles [1] which reaffirmed the ideal of independence for the national Church.

[1] See pp. 278–82

Instead of transferring Indian leaders from the Indian Church to the foreign mission to administer the work of the mission, it proposes to transfer the administration of the work to agencies of co-operation with due recognition of the growth of the Church. On the basis of this Statement of Principles a plan was proposed 'to secure more effective co-operation between the Church in America working through the missions and the Church in India.' The Report of the Saharanpur Conference was laid before the Board in New York, but the Board, though expressing deep interest in the report, deferred action until a visit could be made to India by the secretaries.

In 1921–2 Dr Speer and others visited India and held a series of conferences. The actions of the three India missions differed, each from the other two. The missions and the Churches all accepted the general principles stated at Saharanpur but offered different plans for putting these principles in practice. The action of the India Council at the conclusion of Dr Speer's series of conferences was that :

'(*a*) A Conference composed of approximately an equal number of members representative of both the three missions and the five Indian Presbyteries met at Saharanpur, March 30 to April 2, 1921, under the chairmanship of Dr Ewing, the Secretary of the India Council. The Conference unanimously approved a plan for co-operation between Church and mission known as the "Saharanpur Plan." This plan was submitted to the three missions for their approval and also to the Presbyteries.

'(*b*) The Council notes (1) that each of the three missions has accepted the general principles proposed by the Saharanpur Conference, and (2) that each mission differs from the other two in the application

of the general principles to the solution. The Punjab Mission accepts the whole of the Saharanpur plan with some slight modification in details. The Western India Mission accepts the same plan in a modified form, but only in relation to Class IV, and leaves to the Kolhapur Presbytery the task of devising a working plan which shall be satisfactory to the Mission. The North India Mission prefers a particular development of the "departmental" idea as a modification of the Saharanpur plan, and adopts the same "tentatively subject to the assent and co-operation of the Presbyteries."

'(*c*) The Lahore and Ludhiana Presbyteries have approved in general the Saharanpur plan in the form adopted by the Punjab Mission, subject to modifications in detail, and hence this Mission is justified, with the approval of the Board, in bringing the new plan of joint control into effect after representatives of the Mission and of the two Presbyteries have met together and settled all details. The Kolhapur Presbytery has approved the Saharanpur plan with the exception of the ratio between the gifts of the Church in India and its share in the administration of funds from America, but has not yet formally acted upon the plan approved by the Western India Mission. The Allahabad Presbytery has accepted the Saharanpur plan and rejected the plan adopted by the North India Mission, while the Farrukhabad Presbytery has accepted the North India Mission plan.

'(*d*) The Council recognizes that different rates of speed in moving forward toward the goal are both natural and legitimate. Each mission understands its own situation and must face its own problems and perils. The Council can do nothing more at this

meeting than to recommend that every proper effort be made to move forward in hearty co-operation with the Indian Church.'

In Japan five Presbyterian and Reformed Churches have united to form 'The Church of Christ in Japan.' Only self-supporting congregations are admitted to full membership in its presbyteries. The churches still receiving aid from the missions have an affiliated membership, which becomes full membership as soon as they attain financial independence. The American missionaries may become members of the Japanese churches, the ordained ministers of its presbyteries, by bringing letters of dismissal from the Church in America.

Developments in devolution came early in the history of the Japanese Church and as early as 1906 culminated in the formulation by the Church of Christ in Japan of the following definition of co-operation :

'A co-operating mission is one which recognizes the right of the Church of Christ in Japan to the general care of all evangelistic work done by the mission as a mission within the Church or in connexion with it, and which carries on such work under an arrangement based upon the foregoing principle and concurred in by the synod, acting through the Board of Missions.'

Some of the missions related to the Church of Christ felt unable to accept this idea and the Church with great statesmanship devised a plan of affiliation for them, under which these affiliated missions and the churches aided by them and the evangelists they employed operated in sympathy with, but in administrative independence of, the Church, while the co-operating missions did their work in and with the

presbyteries through co-operating committees of the presbyteries which included as members of these committees the missionaries engaged in evangelistic work.

In 1926 Dr Speer and Dr Kerr made a special deputation visit to Japan, Korea and China. In the report of that visit Dr Speer speaks of the situation in Japan and says that this plan of co-operation ' has been satisfactory to some of the Japanese ministers and some of the missionaries and unsatisfactory to others. Proposals of change, some moderate, some extreme, have been made both in the Synod and in the missions, ranging from the independence of the affiliated plan at one extreme to absorption of mission activity in the Church at the other, with many intermediate proposals. Many days were given to the thorough discussion of the matter first in mission meeting, then in joint conference with representatives of all the Presbyterian and Reformed Missions, and lastly with the Executive Committee of our own mission and of the Church of Christ. Those members of our mission who had hoped that some definite and final solution of the problem of co-operation might be arrived at, soon saw that this was not possible. There was agreement neither in our own mission nor in the joint conference nor among our Japanese brethren, and it appeared that the situation in the Church of Christ is such that the Executive Committee did not deem it wise without specific mandate to take up the matter officially. Indeed at the subsequent meeting of the Synod in October the Executive Committee of the Church made no report of the conference, regarding it as wiser to consider its participation in it as personal and informal and in response not to synod action but to

mission invitation. The situation in Japan, accordingly, so far as formal action is concerned, is left just where it was.'

In Korea the Presbyterian Church includes the work of both the Northern and the Southern Presbyterian Churches in the United States, the United Church of Canada, and the Presbyterian Church of Australia. This Church is entirely independent of the Churches that send missionaries to Korea, and 'the Church is the central agency in control of all ecclesiastical affairs and administering also all the schools and all the evangelistic work which it supports. The ordained missionaries are all members of the presbyteries and responsible to them for their assignment and work on the same basis with the Korean pastors of self-supporting churches, who are also in charge of country fields. All evangelistic and primary school work is supported by the Korean Church, so there has been no question as to the transfer to the Church of the administration of foreign funds. The funds which it administers are its own.' [1]

In China, we have an example of a Church that has been autonomous from its beginning. This is the Protestant Church in South Fukien. As soon as local congregations were organized, these were immediately set up independently of the Churches in America and England that co-operated with them, and so they have continued as they have developed, a church organization in which all the churches in that area are united, without taking over or even translating a creed or rules of government of any Church in the West. With this independent Church,

[1] Speer, Robert E., *Report on Japan and China*, New York, 1927, p. 68.

the missions of the Reformed Church in America, the Presbyterian Church of England, and the London Missionary Society now co-operate.

All the Presbyterian churches in China are now independent of foreign ecclesiastical jurisdiction. They are now engaged in the process of organizing a nation-wide Church to be known as 'The Church of Christ in China.' In November 1927, sixteen denominations had already definitely indicated their willingness to join the union. In this development they were already organized in presbyteries and conferences, related to one another in various ways. The Divisional Council in Kwangtung [1] has for some time been organized as a part of the Church of Christ in China. It comprises the churches formerly related to the Presbyterian Church in the U.S.A., the United Church in Canada, the Presbyterian Church in New Zealand, the London Missionary Society and the United Brethren. The South Fukien Churches are another divisional council of this Church. Most of the presbyteries in Central and North China will probably enter the same Church. These include churches formerly related to both the Northern and Southern Presbyterian Churches in the U.S.A., the United Church in Canada, and the Presbyterian Churches in Scotland and Ireland. The conferences of the Churches formerly related to the London Missionary Society and the American Board of Commissioners for Foreign Missions have shared in the negotiations leading up to the organization of this Church. This movement for the purpose of uniting all these churches is a demonstration of their independence, for the decisions regarding these proposals are made by the Chinese churches without

[1] See pp. 283–90.

any reference to the Churches from which the foreign missionaries have come.

The Kwangtung Divisional Council, the most advanced wing of this organization, merits special mention. This body, like the Church of Christ in Japan, has stipulated the grounds upon which it hopes the missions will co-operate.[1] The May 1, 1927, *Bulletin of the Kwangtung Divisional Council* states that :

'The New Zealand Presbyterian Mission is the first of the co-operating missions to reorganize on the basis of the new church constitution which proposes, as its main thesis, that the Church, rather than the missions, function as administrator of the various interests of the Christian movement in South China.

'The formal contract between the New Zealand Presbyterian Mission on the one hand and the Church of Christ in China (Kwangtung Divisional Council) on the other, was negotiated on 14th March 1927, at Kong Tsuen, the centre of the New Zealand Presbyterian work in South China.[2] . . .

'The New Zealand Presbyterian Mission in thus transferring its administrative functions to the Church, assumes the lead among the various missions co-operating in the Church of Christ in China in the matter of reorganization on the basis of the Constitution of the Kwangtung Divisional Council adopted in 1926.

'The United Brethren Mission, while being the first to adopt the principle of transfer embodied in the Constitution of the Kwangtung Divisional Council, has not been able to proceed so rapidly in the matter of practical reorganization. In the

[1] See pp. 283–90. [2] See pp. 291–2.

case of this Mission, the process of actual transfer will probably be gradual, and as rapid as the developing ability of the Church to administer the various mission institutions makes possible. For the present, the main emphasis should be on the establishment of the principle and the settling of a definite policy for the shifting of the centre of gravity from the missions to the Church in all matters affecting the Christian movement in China.

'The American Presbyterian Board in New York has approved the recommendation of the Evaluation Conference, offering to the Church of Christ in China, for the purpose of conducting a Christian school for boys, the grounds, buildings, equipment, etc., of the present Union Middle School at Fati. Details of the terms of transfer are being worked out. In the process, however, problems and difficulties emerge which seem to justify the raising of the question whether or not the highest interests of the Church and of the Christian movement in South China are best served by taking over the responsibility for administering this school at this particular time. To a very large extent the difficulties that are in the way of the foreign missionary enterprise in China to-day, also confront the Chinese Christian Church, and it is altogether probable that the solution of our common problem, namely, that of successfully "naturalizing" Christianity in China, requires freedom on the part of the Church to proceed on the basis of its own choices to achieve its experience and determine its future, rather than to take over the institutions of the Church as these have been developed by the missions.'

The policy of the China mission of the Presbyterian Church in the U.S.A. was carefully con-

sidered by a deputation that visited China and Japan in 1926. In China, as in India, the problems that had to be faced in the different missions varied to such a degree that any uniform plan of co-operation was impossible. In the minutes [1] of the tentative findings of the Evaluation Conference held in Shanghai, 18th November to 31st December 1926, is the following statement :

'*Co-operation of Church and Mission.*—The problems of Church and mission co-operation differ widely in various parts of our China field, and the solutions thus far attempted correspondingly differ, according as the Presbyterian Church continues or is merged in the United Church ; also according to regional temperament, the history of Church and mission, advance in self-support, social and political conditions and other factors.

'The various plans of administration approved by the regional Conferences recognize as their ultimate purpose the orientation of mission work about the Chinese Church. That every part of the work may make its full effective contribution to the life of the Church all the work is placed under responsible boards of administration definitely related to the Church. The fellowship of Chinese and foreign workers is sought in a movement for the evangelization of China in and through the Chinese Church.

'As to the method of this movement toward a common goal two theories exist among us, that of more perfect co-operation of the mission with a more thoroughly autonomous Church, and that of gradual absorption of the mission's force, as well as its finance and functions, in the Chinese Church.

[1] For the proposed plans, see pp. 293–5.

In so far as such absorption consists in the individual missionary's identification of himself with the Chinese Church as a member of the local church or of the presbytery, where the church desires such relation, it should further our common aim. The taking over of the force desired by the Church in South China and the plan approved by the Canton Conference, of allocating certain missionaries to the Church, which removes missionaries from responsibility to the mission for a period of years, would need to be safeguarded against the danger of weakening the relation of the missionary to the board and the home constituency. Any plan for co-operation committees which provides for the appointment of the foreign members of the committee directly by the mission, while the Chinese on the committee do not directly represent presbytery or synod, imperils the pre-eminence of the Chinese Church and should be followed, if at all, only for a transition period in the early stages of the Church's development. All co-operative committees as distinct from church boards, involve the existence of a third organization between the Church and mission with possible conflict of jurisdiction and authority.

'On the other hand any plan, such as that of Tsinan, for perfecting co-operation through placing all initiative toward the formation of joint boards in the hands of the Chinese Church, will need to guard against unwieldy numbers and too large proportion of missionaries. Care should be taken that the administrative board is the agent of the Church and not the Church the agent of the administrative board. Questions as to territorial extent of Presbytery and Synod and as to expansion

of the personnel of these courts should be determined by the Church itself.

'We recommend the general approval of the plans for Church Administrative Boards prepared by the Tsinan Conference, the Central China Mission, and the Canton Conference, including the Hainan plan, leaving the details of co-operation to be worked out by the missions and Churches. We suggest, however, that in the Tsinan plan (section 6) the period be five years rather than three.

'We recommend that for regions where the Church is less well organized or has developed co-operation committees for the administration of evangelism, made up of representatives of mission and Church, as prepared by the Nanking Conference for the Kiangan and Hunan Missions and by the Canton Conference for the Linchow Station, these be approved; this approval to be given with the understanding that these committees are temporary in character and look forward to some form of church administration.

'We approve of the transfer to the Church or its agencies, or to co-operation committees according to the plan approved in the several regions, of the evangelistic and day school work of the mission with funds and force, as elsewhere provided.

'The relation of non-union schools above the elementary grade, and of hospitals, to the church administration boards should be considered one by one, with a view to conserving and advancing the work of the institution, bringing its work into fuller relation to the Church and carrying out all the trusts with regard to it involved in the obligations assumed by the Board in America.

'*Boards of Directors.*—Middle schools, colleges and hospitals until taken over by the Chinese Church will

be most efficiently administered by the appointment of joint and representative boards of directors appropriately related to the Chinese Church and answerable to the bodies represented.

'The Chinese Church is unmistakably affirming its conviction that the work of evangelization in China is by no means finished, and that the vast extent of the unfinished task calls for the maintenance at least the present number of missionaries, and of the best that the West can send. It is evident that for years to come the missionary will be an important factor in the life and work of the Chinese Church. It is essential that he should maintain the least obtrusive and most helpful relation to that Church. Whether or not this will render advisable his actual membership in the Church will depend upon the mature judgment of the Church itself. Wherever that judgment is strongly in favour of the missionary's membership in the Church, it will be wise for unordained men and women to unite with the local church, and for the ordained missionary, especially if engaged in evangelistic work, to unite with the Presbytery within whose bounds they are working. Where the Chinese Church would prefer that the missionary have a more purely advisory relationship, he will take only such part in the Church's ecclesiastical functions as he may be invited to take. In any case he will aim to maintain the closest personal fellowship with the life and work of the Chinese Church.

'*The Mission Organization.*—In order to maintain the relation of the missionaries to the home board and Church, to insure their regular co-operation with the Chinese Church, and to care for such matters as may not yet have been undertaken by that Church,

the missions and their stations should, for the present, continue to function.

'1. *Administrative Powers.*—The transfer of responsibility and control from the mission to other administrative bodies as provided by the several regional conferences, is a decided advance in a process that has been in operation for years. Mission powers have been delegated from time to time to boards of directors and co-operation committees. The mission is now looking forward to further transfer of its administrative powers. It cannot transfer these powers and still continue to exercise them. This is a change in administration rather than in work or personnel. Missionaries are still needed and desired in all forms of Christian work.

'2. *Responsibility.*—Certain administrative values need ever to be safeguarded. One of them is the faithful carrying of responsibility. The lack of clear definition of responsibility has led in the past to confusion, to neglect of important elements of careful administration, and to long delays in securing final action. Where the actual administration has now passed into the hands of boards of directors, co-operation committees, boards of church activities, presbyteries and synods, the mission must beware of retaining nominal powers in such a way as to hinder the full acceptance and efficient discharge of responsibility by these bodies.

'3. *Co-ordination.*—Another administrative value to be safeguarded is the direction of all parts of the work toward the attainment of defined objectives. With the development of the work and extension of co-operation, co-ordination has become increasingly difficult. The Chinese Church is the one body to which all work is vitally related, and

in which finally all the work will be effectively correlated.'

Dr Speer comments on the results of this Conference as follows :

'So far from issuing in a single supposedly ideal plan to be followed permanently hereafter all over China in the matter of relationships, the Conferences yielded what may appear to some a mere hodge-podge of plans. Some may be disappointed at this and question whether this result was worth all the effort and pains. I think that at first this was the feeling of some members of the final Evaluation Conference, but all soon realized that the thing they were working over was too big and too living to be driven into any standardized strait-jacket. As for myself, there was a time years ago when I would have been disappointed at such an outcome, but I have seen so many plans of relationship come and go in our own and other missions of all denominations, including the Roman Catholics, that it is hard to get excited any longer over the question. In the past thirty-five years I have seen three different plans in Chile, three in Brazil, four in Mexico, six in India, four in Japan and others in other missions. In India five years ago after long and earnest consideration we saw the three missions and the different presbyteries with which they co-operated adopt three different plans. In other denominations one has seen all the principles involved in all the plans of the Evaluation Conferences applied. And yet nowhere has the problem of relation of Church and mission been solved, nor has there resulted the desired Church.'

Concerning developments since that time the briefest general summary that could be given on the

transfer of mission responsibility on the field to the Church or to co-operating agencies representing both the missions and the Church is the following Board action of May 16, 1927 :

'The transfer includes in general the evangelistic and elementary day-school work which the missions have supported, and contemplates the transfer of higher schools and hospitals and other institutions and forms of work as the Church or other Chinese Christian organizations can assume responsibility for them. The Board approves also of the continuance of financial help when that is involved in the plans, with the expectation that in due time and without any avoidable delay the Church will provide the support and development of the work of which it assumes the control, the Board and the missions desiring to offer all practicable aid and to continue their co-operation in seeking to sustain worthy work that has been begun and still more in reaching out to accomplish the vast unfinished task.

'On the field, the plans for southern China, for central China and for northern China are all somewhat different but were all generally approved with the understanding that the details of co-operation would be worked out by the local missions and the Church. These detailed plans are now all in the process of development, the farthest advanced probably being in the Canton region where the Church seems to be more ready to accept responsibility. There has not, however, been sufficient opportunity during the year and during the disturbances in China to work out programmes with any degree of fulness or satisfaction, but our missions with the cordial support of the Board are awaiting opportunity to meet the Chinese Church with open-

mindedness on any proposals that the Church may have to make.'

Conclusion

The limits of space will not permit more than this rough survey of the developments in devolution that are taking place throughout the mission field. Many notable instances of great advance deserve mention, such as, for instance, the work of the American Presbyterians in Mexico and South America [1] and of the American Board in Africa, the formation of the Church of Central Africa (Presbyterian) and the Church of Basutoland which is the outcome of the work of the Paris Evangelical Mission. Concerning the newly formed Bantu Presbyterian Church in Africa Dr Donald Fraser says :

'The Presbyterians have made an experiment which is being watched with great interest. They have formed a Bantu Presbyterian Church. Perhaps if the experiment succeeds they may be able to drop the word Presbyterian as they unite up with others. In this Church the ruling factors are the Bantu ministers and elders. But European missionaries and elders are also members, exercising a guiding control. The language used is the language of the people, and the problems attacked are those which belong to the Bantu. The Church is in full communion with the European Church, but it exists as an entity and lives out its own national life. My own conviction is that this is the better line of development, making for the creation of an indigenous Christianity, self-governing and self-propagating. Along the European denominational line union is

[1] See pp. 295–6.

more difficult. Along national lines we should be able to ignore European historical divisions, and move rapidly towards a united African Church. At the same time Africa has had so many tragical examples of the danger of leaving the native Church under its own control, that I think wisdom will always urge us to keep a strong European element within the national Church. But it must be an element conspicuous for its identification with the interests of the African.' [1]

The Church in Madagascar, the developing Indian Church in the Netherlands Indies and the Batak Church of the Berlin Society could not be passed by in a complete study of the question. Among the advances in the direction of devolution might also be mentioned the largely increased responsibility laid upon the African clergy in Uganda and in Southern Nigeria; the establishment of effective synodical control of the work under the direction of the Scottish Mission on the Gold Coast; the steady advance towards autonomy of the Church founded by the Paris Evangelical Mission in Basutoland; the granting of a constitution to the Thonga Church by the Swiss Mission, and action taken in the same direction by the Swedish and Finnish Missions.[2] The material compiled here, however, is sufficient to show the trend in devolution and to be convincing proof of the earnest endeavours of the western Churches to achieve the ideals for which they stand.

[1] Fraser, Donald, 'The Building of the Church in Africa' (in *The Church Missionary Review*, June 1926, pp. 119–21).

[2] See: 'A Ten Years' Survey of Africa' (in *The International Review of Missions*, October 1924, p. 494).

PART TWO

RECORD OF DISCUSSION

AT THE INTERNATIONAL MISSIONARY COUNCIL MEETING AT JERUSALEM, 1928

RECORD OF THE COUNCIL DISCUSSION

THE HISTORIC CHRISTIAN FELLOWSHIP

THE RIGHT REVEREND NATHAN SÖDERBLOM,
ARCHBISHOP OF UPSALA

Archbishop Söderblom at the last moment was prevented from attending the meeting in Jerusalem, but sent the following address which he had prepared in response to the invitation of the officers of the Council.

I AM invited to speak to you on 'The Historic Christian Fellowship,' a most complicated and difficult subject. I propose to consider chiefly the unity and the originality of the Christian fellowship throughout the ages. No other human society has such significance or has had so rich, wonderful, bewildering and important a development as the Christian Church. Many changes have come about. Diversities were found, as we shall see, even in the oldest Christian community. One momentous force, however, that has from the very beginning and throughout the ages united the Christian Church, a force that has again and again been questioned and again and again asserted itself, is the Church's consciousness of being a special, superhuman creation of God, unique in heaven and on earth. That point is still to-day a question of life and death for Christianity as such, and most especially for Christian missions.

I. THE FELLOWSHIP OF CHRIST

The unity of all true believers in heaven and on earth is a supernatural fact because we are all one in God and His Christ. And that supernatural fellowship is not only spiritual and invisible. It has from the very beginning been visible, revealed and obvious in word and sacraments, in prayer, and above all in Christian lives and acts of love and self-sacrifice. To-day there is no more apparent and momentous revelation of the reality of that eternal Church of God than the world-wide Christian mission.

In foreign missions the superhuman and divine character of Christianity appears clearly. In the work of missions it is impossible to rely upon human calculations. Missions are the proof that God's foolishness is wiser than men (1 Cor. i. 25).

In an epoch which has revealed as seldom before the curse of individual and national and racial egoism, calculation and pride: in an age when man has exceeded his own limits in bloody competition and in the struggle to gain worldly aims, it is a consolation and a miracle of God that in Christian missions we can also point to an equally or more universal endeavour, which is not in the service of individual and collective egoism, but which is often accused of unpractical expenditure and foolish idealism.

Christianity has been from the very beginning a missionary enterprise. Out of His numerous disciples Christ chose the twelve to be missionaries or apostles.

It was essential to the early Church, also, to overstep its own borders and preach the Gospel. Mis-

sionary enterprise was not a thing that you might choose or leave. It belonged to the very life of the community. It was essential to enlist more and more individuals and groups in the historic fellowship. The propagation of the good tidings was the fulfilment of the commandment to make all peoples disciples. If that commandment occupies the very last verses in the first Gospel, this fact indicates that we have to consider it as a summary, a result of the logic and the life and the suffering and the resurrection of our Lord.

The propagation of the fellowship even created new centres of that same fellowship that became rather more important than Jerusalem itself, although Jerusalem was God's holy city where the supreme sacrifice, the atonement and the new covenant had been accomplished. In Antioch they were called Christians for the first time. Other centres to be created were Ephesus, Rome and Alexandria, the first chief centre of Christian theology. Those very soon surpassed in importance, as centres of the Church, Jerusalem itself. There were, of course, several reasons for this development, which was a fact long before the Mohammedan conquest. One of the reasons is found in the spiritual character of Christianity. We should not forget that the same transference of the centre of the historical Christian fellowship might be accomplished even in our days. Europe and America have no heavenly monopoly.

The Bishop of Dornakal said in Lausanne: 'Fathers and brothers! Be patient with us if we cannot very whole-heartedly enter into the controversies of either the sixth or the sixteenth centuries. Recollection of these embitters church life; they may alienate the young churches from all

ecclesiastical connexions.'[1] The nations, civilizations and churches outside our elder or younger Christendom cannot always be considered and treated as cherished or, rather, insignificant colonies of the confessions and institutions of western Christendom. Such an ecclesiastical imperialism is incompatible with the very essence of the Christian faith and universalism or catholicity.

As in the earlier Church, missionary work to-day does not mean merely one of the activities of the Christian fellowship, but a realization of that fellowship, which cannot be faithful to the Master and to the holiness and catholicity and apostolic character of the Church, without always extending itself. We must count upon the probability that the Christian faith and the whole historic Christian fellowship will have centres in India and in the Far East just as important for the Lord's Church, its life and its future, as the old centres.

II. THE UNITY AND DIVERSITY OF THE DISCIPLES OF CHRIST

When we go back to the beginnings of that new personal fellowship freely gathered around the Saviour and the faith in the risen Lord, we need to consider its unity and its diversity.

The spiritual unity of the disciples of Christ and the Church was given a name : *ἐκκλησία κυριακή*, that is, 'the Community of the Lord' ; called later in different languages : 'community' (*ecclesia* in Greek

[1] 'Faith and Order.' *Proceedings of the World Conference, Lausanne, August 3–21, 1927.* London : Student Christian Movement, p. 495.

and Latin, and in later Latin languages *église*) or with the accent on *κυριακή*, 'the Lord's' (*Church*, *Kirche*). They were all one, and when separations threatened, St Paul reminded them that the different teachers, Paul or Apollos or Cephas, all belonged to the community and that the community belongs to Christ, and Christ to God (1 Cor. iii. 22, 23).

Since from the very beginning that unity was not the mechanical uniformity of a machine or of an instrument or any unorganic dead mass but a living organism, the unity of the flock, gathered around our Lord in His lifetime and later, at no time meant identity. It was from the very beginning a unity in multiplicity. When we look at the New Testament, different types in Christendom are revealed. Let me take only one single example of the diversity inherent in original Christianity because it was a living organism. I refer to the very much debated question of the institutional side of the Christian fellowship. As to what we should call now 'the Church,' the sacred institution, with its time-honoured ministry and order and customs, two things seem to be quite clear.

The first is that Christ never left the sacred institution of His own people. He was put out by force. If we seek for Him in His Church and nation, He is to be found amongst the outcasts who were expelled from the religious and national community through the most degrading and the most cruel of punishments. Where should we realize more vividly than on this sacred spot, Jerusalem, that serious fact which we are so apt to forget or to minimize ?

In the second place, our Lord never mentions any intention to establish a new sacred institution opposed to the old one, into which He was born as a Jew. He

gathered a personal fellowship around Him. He invited them to remember Him when they met together, and His supreme sacrifice for them and for humanity. A new religion and sacred institution incomparably greater, more influential, more international than any other institution on earth, was founded subsequently and, as we hope, under the leadership of the Spirit which Christ announced.

St Paul has often been called the Lord's greatest disciple of all ages. In any case, he has meant more than any other man for the foundation and development of the historical Christian fellowship. The foundation was there. It had been laid. It was Jesus Christ (1 Cor. iii. 11). But no one has ever built on that foundation in a more essential and durable manner than St Paul. It is difficult for us to realize how revolutionary St Paul's views were in his time, and how scandalous they must have seemed to be, not only to the enemies of Christ among his people, but also to such disciples of Christ as were more institutionally minded, and had a more devoted and loyal mind towards the holy religious fellowship of their fathers. As to the existing sacred institution, which Christ had never abandoned Himself but which had shamefully expelled Him, St Paul preaches complete liberty. 'For freedom did Christ set us free: stand fast therefore and be not entangled again in a yoke of bondage' (Gal. v. 1). St Paul, incredibly enough, went so far as to forbid circumcision for the newcomers. It is quite clear that he wished to leave circumcision free and open. Timothy, as a son of a mixed marriage, was circumcised by St Paul. But Titus, the Greek, never was (Gal. ii. 3). A churchman of our days might have agreed that one of the chief teachers of the Church, such as Titus,

was not bound in principle to undergo the circumcision. But he might advocate the step for the sake of preserving peace in the Church.

It is hard for us to state in an equally exact way the views of St Peter as to the institution, although we have documents in the Acts and in his writings. He called all members of the fellowship a royal priesthood (1 Pet. ii. 9). But most of the original members of that historical Christian fellowship continued their worship in the temple of the old covenant. Peter and John and the others went up together to the temple (Acts iii. 1). They were daily in the temple (Acts v. 42), teaching and preaching Jesus Christ. To them there was no absolute contrast between the old venerable sacred institution and the new personal fellowship around the Lord. To put it in the striking words of Pehr Eklund, the late dean of Lund, 'they were blessed by Caiaphas.' During the worship in the temple they received, of course, the blessing of the high priests. I think that we ought not to be scandalized by such a loyalty to the institution. But the chief thing for us to consider is that the essential unbroken unity of the followers of Christ did not exclude, but on the contrary included, very marked differences of Life and Work, Faith and Order.

When we apply our knowledge of the apostolic age to our own time we should not consider the institutions and order and customs of those first Christian communities as being a law or an ordinance for the Church in our time. We are sons; we are not slaves. We are regulated and guided not by the letter but by the Spirit, by the Holy Ghost, sent to us by God and continuing the work of the Lord. 'The Lord is the Spirit.' But there are some essential

elements of apostolic Christianity that cannot be neglected or abandoned without killing or at least hampering with fatal effect the life and future of Christianity.

III. THE UNIQUE AND SUPERNATURAL CHARACTER OF CHRISTIAN REVELATION

To study all the essential factors that produced, in the times of the apostles, and have throughout the whole history of the Church sustained, the essential unity of the Christian fellowship would take us too far afield. Let me, therefore, select a single, most momentous force. The reason why I have found it necessary to point out divergencies in the apostolic teaching is to show that they are entirely secondary in comparison with that saving faith which unites all Christians and which must inspire the chief common activity of the congregation, the missionary enterprise.

The Uniqueness of Christ

The new, astonishing fact that unites all Christians and gives them a world-conquering courage is the uniqueness of Christ and the supernatural character of the divine revelation through the prophets and through the Son. The eternal reason and will of God, the Logos, became flesh itself. This view in no way denies God's general revelation to mankind before and outside Christ. No one amongst the apostles has given a more clear-cut and emphatic expression to the uniqueness and absoluteness of the mission of Christ and the Christian faith than

St Paul, but he knows that God has revealed Himself in a general way to all men.[1]

However, he points out strikingly the contrast between the confused conceptions outside the special divine revelation, resulting in idolatry and moral depravity, and the special unique self-communication of God prepared by the prophets, fulfilled by Christ. The epochs of ignorance (Acts xvii. 30) are now finished. A man has been appointed by God to judge the world with righteousness. I need not remind you of how St Paul is never weary of emphasizing that God has entered into mankind in quite a new and unknown way. Christ is no *avatar*, not a divine messenger amongst others: He is, according to the whole New Testament, the unique Son (John i. 18; Rom. i. 4). St Paul was chiefly concerned with the Jews who did not recognize Christ. Their religion was only a preparation and had been transformed into a legalism, insupportable for the human soul which seeks salvation. Christ had come to break such fetters (Gal. v. 1). But St Paul had rich opportunity and frequent necessity for pointing out with the same accuracy the difference between the highest non-biblical conceptions and the Gospel. His genius grasped the very soul of Hellenism as well as of Judaism and their common inability to appreciate God's fresh action in Christ. 'Seeing that Jews ask for signs, and Greeks seek after wisdom; but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger

[1] See Rom. i. 19, 20; ii. 14, 15.

than men' (1 Cor. i. 22–25). If we seek in the New Testament for the new mystery revealed in Christ and His cross, St John answers in very much the same way: 'Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal' (John xii. 24, 25). And the Synoptics express the same chief mystery (Mark viii. 35).

The Uniqueness of the Christian Message

We go further and ask in what that uniqueness of the Christian fellowship consists. The answer may be given in three most essential observations, which are at the same time articles of our faith.

The new thing was not a message, not a doctrine, but a person, an historic man, Jesus revealed as Christ and as the eternal Son originating a new life. Nothing can be more illuminating or more wonderful than to see how that brilliant Jewish intellect, St Paul, very well versed also in Greek thought, was not confused either by the glory and strength of his own Jewish tradition, which had made him a furious persecutor of the first Christian community, or by the immense wealth of the Hellenic lore and Greek philosophy. That poor craftsman was naturally very proud of his own Jewish nobility (Phil. iii. 4–8; 1 Cor. ii. 6). But his overwhelming experience is the following: 'Where is the wise? Where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's

good pleasure through the foolishness of the preaching to save them that believe ' (1 Cor. i. 20–22).

He knew the apocalyptic literature about a new epoch, a new æon. Such an expectation was widely known even outside Christianity. It had come probably from Isaiah to the Sibylline oracles and from there to Virgil. We find it in different shapes in Oriental and Hellenistic documents. We have a sublime echo of that expectation in the Revelation ; ' And I saw a new heaven and a new earth : for the first heaven and the first earth are passed away ; and the sea is no more ' (Rev. xxi. 1). Now the unexpected and rather revolutionary opinion of St Paul means simply that the new epoch has already come, not with much outside fuss but through Christ, His suffering and His victory over death and the devil. Death has had its æon ; now the æon, the epoch of life, has come. The Christians who live in Christ belong already in principle to a new creation. ' Wherefore if any man is in Christ, he is a new creature : the old things are passed away ; behold, they are become new ' (2 Cor. v. 17). St John has in substance the same message : ' Jesus said unto her, I am the resurrection and the life : he that believeth on Me, though he die, yet shall he live : and whosoever liveth and believeth on Me shall never die. Believest thou this ? ' (John xi. 25–26).

The uniqueness of the new *Kyrios* amongst all the different *Kyrioi* worshipped at that epoch in the Roman Empire, further, the uniqueness, the supernatural claims and character of that Lord and of His message, in comparison with all the current conceptions of the Divine and doctrines about man, was a new and scandalous thing in the antique world. To

an outside observer, the carmen sung to Christ as a God, according to the well-known letter of Pliny the younger from Bithynia to the Emperor Trajan, appeared as an analogy to songs and hymns which were performed by other worshippers to other divinities. The Christian Fathers could not acknowledge such a comparison. Their way of maintaining the uniqueness of Christian revelation was very clumsy. They considered the sacrificial meals, the baptisms and other rites and ceremonies of the different religions in that eclectic epoch as imitations, made by the devil, of biblical revelation and the Christian worship. Such an explanation was also historically untrue, because early Christianity and other forms of worship influenced each other in different ways.

But the early Church Fathers were absolutely right when they tried to maintain the uniqueness of Christian revelation. Only they failed in so far as they were not able to distinguish, in the ecclesiastical fabric, between the essential things, the *fundamentalia*, whether they belong to higher religion in general or whether they differ from all other religions, and the *non fundamentalia*, ideas and customs different in different cults or more or less common to the general sacral system and the general revelation.

The Revelation of Comparative Religion regarding Christ

During thirty-seven years' study of comparative religion, a study necessarily made on a philological as well as on a psychological basis, I have found, now that the knowledge of other religions has become

more general, that the student is struck and at first bewildered by the multiplicity of divinities and saviours and ideas and prophets and teachers and doctrines on God and man. He is tempted to consider all those worships as analogies, that is, as more or less parallel lines of development which continued research may be able to bring into a pattern of evolution, applicable to and explaining more or less fully all those different religious systems in their development. To a certain extent such a pattern can be made. And great systematizers such as Hegel, Wundt, Sir James Frazer and Durkheim have tried to bring out such a normal type of religious development, applicable to all kinds of religion. But here, as in every field of human knowledge, further analysis shows differences that seem at first to be only somewhat diverging specimens, but that bring very soon to the careful eye characteristics that prove them to be rather of an essential and genetic character.

Let us take, for instance, the divine worship of Buddha, Christ and Mohammed. At the first view one thinks that they constitute the same phenomenon ; a great teacher, a man who became later deified and worshipped by his followers, perhaps against his own will. But a closer investigation finds that those three specimens are quite different. Buddha himself claimed to be superior to the gods, who, like men, needed salvation from suffering. If we go to Christ, the situation is the opposite one. He was in every respect subject to God's will : 'Thy will be done.' But at the same time He was the unique and full expression of God's will and thought on earth. 'He that hath seen Me hath seen the Father also.' In Greek surroundings that was expressed by

the doctrine of the true godhead and the true manhood of Christ against every tendency to consider Christ as an inferior divinity. And Blaise Pascal expressed the same observation in his wonderful style, when he said: 'Christ is the God of men.' That same Jesus, who rebuked the man who called Him good, because God alone is good, claimed a unique divine position, not in a Pantheon, but as the full and definite revelation of the One Almighty God.

Very different again is the case of Mohammed, who objected to any worship of himself. He was simply a messenger, the final and definite *Rasul*, herald, of God, of Allah. When he was worshipped later, that was due to another tendency in Islam, very foreign to the Koran; I mean the worship of saints, replacing, as in the Church, the old popular polytheism. But the apotheosis and worship of Mohammed is absolutely against the chief principle of his teaching.[1]

The analysis that I have been pursuing has proved to me that the difference proclaimed by the Bible between a general revelation of God and a special unique revelation of God is corroborated by history and facts. Here I may be allowed to emphasize this first point and to add two more chief elements.

The first and last originality and uniqueness of Christianity consists in this, that unique and absolute truth has in Christianity the shape not of a rule, a law (*Dharma*), or of ideas, theologies, but Christian revelation has the shape of a man: God reveals Himself in a human life. As Glover has expressed it, God cannot do better than to resemble Jesus Christ. In Buddhism Gotama Buddha, the Revealer, reveals the truth about suffering; he reveals a rule or

[1] See in this respect Tor Andrae: *Die Person Muhammed in Lehre und Glauben seiner Gemeinde.*

doctrine, *Dharma*, and the result is an order of monks, the *Sangha*. In Christianity Christ reveals not a doctrine but His own Heavenly Father. The result is the Church, the universal, supernatural fellowship, in which the Spirit conveys the forgiveness of sins and eternal life through the means of grace, the word in Scripture, teaching, tradition, sacraments. Therefore the trinities are different in those two religions: *Dharma*, Buddha, *Sangha*, on the one hand and on the other the Father, the Son and the Holy Ghost.

In the Roman Empire, and in Asia wherever the most wonderful conception of the Divine outside biblical revelation is to be found (I mean the *bhakti*, the love and devotion to a personal Lord, Isvara), the chief thing in religion is not a doctrine, a rule, a philosophy, a theology, dogmas, but personality. But here again we find the most striking difference. All those other saviours (σωτήρ) and lords (κύριος) in the eclecticism of the Roman Empire, although they existed not only in myths, but in legends, in touching accounts of their lives and achievements and even sufferings for men, were only gods, not historic personalities. One only amongst them was not only a god, but a man, an historic person, of whom we know, as J. J. Rousseau put it, much more definite facts than about Socrates, for example.

The historic person of Christ, claiming to be, and recognized and worshipped as the full revelation of God on earth, is unique, not only from the point of view of values, when we compare His dignity and greatness with that of other revealers, but, if I except some insignificant imitators, He is unique also in fact as an example.

The second point, which may seem still more incredible from a general point of view, is that the claim of uniqueness, of absolute truth itself belongs to the originality of the biblical revelation. The claim was inherited from Judaism, the mother, from whose bosom the new dispensation was issued. We do not find anywhere in the great religions that claim of being unique which characterizes authentic Christianity from the very beginning. The other great religions are not only tolerant, they are eclectic, in principle if not in fact, especially where nationalistic pride does not exploit them. They have a possibility of placing Christ somewhere amongst the great relativities of their faith. Christianity puts up against all such ideas its own absolute truth.

The third point is this : In seeking for God, man has formed diverse conceptions about the Divine. Evolution and civilization have developed and purified those conceptions and made them more congruous with the cravings of higher human intellect and loftier inspirations.

The Cross and Missions

But here the history of religions has a most crucial point. In Christianity the centre is the most horrible thing on earth—the cross—the most degrading and cruel instrument for punishing the worst of criminals. To-day the cross conveys to us no idea about that fact, since it has been transformed by Jesus of Nazareth (like so many other words, such as Pharisee. Publican, Samaritan, which He has transformed in the mind of men in the most sovereign way). We have substituted the gallows. Somebody has written a book about Christ, calling Him ' The Man they

Hanged.' Nothing can be more repugnant to human civilized thought and taste.

How explain the fact that Christianity, generally considered as the highest religion, introduces the hideous spectacle of the cross, abhorrent to every civilized taste ? I think that the answer is obvious. Man had been seeking for God. The cross is the strongest testimony that God has been seeking man. God's way is as unhuman as possible. But it is no idea : it is an historic fact that has proved to be stronger than any other fact or conception in religion. We must acknowledge the exactitude of St Paul's observation : ' Because the foolishness of God is wiser than men ' (1 Cor. i. 25). God yearned after humanity in order to lift it to His fatherly bosom. His hand was grievously wounded. But He succeeded.

Not only souls and lives of men were depraved and infected by evil, but also human society, yea, even the sacral religious institution was infected by the irrational and complicated influence of falsehood and unrighteousness to such an extent that the divine messenger, God Himself, desirous to grasp and save humanity, must be condemned by the combined action of ordinary men and institutions. Thus the cross has a double meaning. First, the evil hidden in the most incredible way in hearts and conditions, in individual and collective interests and establishments, was unmasked and apparent in its horrifying and ruining perdition, so that man, harshly wakened up, must face reality and hate sin and evil. Secondly, that healthy but reckless action derives directly from God's mercy. God took the fate and salvation of man so seriously that He used the most precious life in history in order to reveal the hideous bane of evil and His own unlimited divine love.

A closer examination of the history of religions shows to us many hints of the significance of suffering in the divine purpose with humanity, from the wailing hymns sung to Tammuz 3000 years or more before Christ. But the cross on Golgotha does not belong to liturgy or thought. Because evil is no mere idea, it is a fact, a woeful fact in human history. God is operating according to other mathematical and strategical ways than ours. According to Christ's law that whoever loses his life for His sake will find it, the historical Christian fellowship, now sorely divided and hampered and weakened and inefficient in its divisions and quarrels, will find itself and realize its unity and fulfil God's purpose and let humanity see that the Father has sent the Son (John xvii. 21), and become a real fellowship, a visible unity. The One Holy Church in losing its actual divided, too human, too ego-centric, too frightened and faithless, courage-lacking, and ridiculously and scandalously inefficient life will extend the life of our Lord by giving itself more whole-heartedly than ever to the extension of His rule on earth.

Those three points show from the analysis of religion on earth an essentially unique character in Christianity. It is not the work of man seeking God but the work of God seeking man.

If we join prayers and hands and endeavour in order to pursue Christian missions, it is because that action of God in humanity and its effects must become known to all men on earth. Thus Christian missions do not constitute, *proprement dit*, a competition with other ideas, or a propaganda, but simply and essentially a news agency about the happening on Golgotha and everything belonging to it. We are trusted by God to tell mankind what He has done. The sig-

nificance of that historic event for every human heart, for society and for the whole of mankind makes it necessary to use every means of genius and love and pedagogics for that news agency.

Christian Unity and Missions

The supernatural and unique character of the Christian revelation and of the Christian fellowship has been an essential part of Christian unity and Christian faith throughout all centuries. But it is hampered and contradicted in the most disastrous and serious way by the divisions of Christendom. If the different Christian communions and sects do not fully recognize one another as belonging to the same historic Christian fellowship, they contradict directly or indirectly the supernatural uniqueness of Christian revelation. Then it is asked : Where is to be found on earth that authentic reflection of the absolute divine truth ? Where is the work of Christ continued in the right way ? The Church indulges not only in divisions, but also in mutual distrust and competition between the different Christian communions.

We cannot help seeing that the feeling of the curse of disruption and the necessity of union is stronger in the mission field than in old Christendom, where too many feel quite comfortable in the old divisions. At Lausanne, the Bishop of Dornakal said : ' Unity may be theoretically a desirable ideal in Europe and America, but it is vital to the life of the Church in the mission field. The divisions of Christendom may be a source of weakness in Christian countries, but in non-Christian lands they are a sin and a scandal.' [1]

[1] ' Faith and Order.' *Proceedings of the World Conference, Lausanne, August 3–21, 1927.* London : Student Christian Movement, p. 495.

The same testimony was given by Dr Lew, Bishop Fisher and all missionaries in Lausanne.

The saying goes : ' Charity begins at home,' but if we observe the strivings for the unity of the Church, we must admit that here ' Charity begins abroad.' It was far away on the mission field that the Church first thought in earnest of her duty to create mutual goodwill, peace and co-operation. ' Charity begins at home,' that is true. It must begin to be put in practice near by, if it is to have any value at all. It was on the mission field, however, that the courageous transition was made from words to deeds, before anything comparable had taken place with regard to the old Christianity itself. The Edinburgh Conference of 1910 will stand as a landmark in the history of the Church. It has done a signal service for the promotion of mutual goodwill and co-operation in Christendom. The Edinburgh Conference made some friends of missions hesitate. Was it right to confer with Christians of another evangelical confession ? Wise men in Church and State also condemned beforehand the Stockholm and Lausanne Conferences. And in truth they certainly seemed to all of us impossible beforehand. But there is something mighty and foolish which is called faith in God and His might. There is an appeal stronger than the wisdom and opinion of men. That is the law of Christian charity and the Christian conscience.

Here we have an important lesson to learn. From the very beginning the missionary strivings for co-operation have not faced unity for unity's sake, but unity in order to fulfil the will of the Master. Now it is necessary to remember that the Edinburgh Conference certainly never would have been able to gather so much Christian endeavour and so much

spiritual authority and to produce such a result as has been its outcome if the entire programme had not been, 'Thy Kingdom come.' The participants came together partly in order to study the history, character, position and problems of missions, partly in order to unite on measures to promote the Christian peace message amongst non-Christian peoples, primarily with regard to loyal partition of the work and to co-operation. Since the week of peace of the evangelical missionary organizations in Edinburgh it has become impossible for Christianity at home to put aside the holy duty which orders us to co-operate in the fellowship and spirit of the Master. Without the example from the mission field the strivings for the unity of Christianity would have been much weaker. Without Edinburgh it had been impossible to bring about the Stockholm Conference. After Edinburgh it became impossible and unchristian not to work for a corresponding conference of Christianity.

What we saw in the early Church must teach us to-day to face realities with the same mind and the same respect both of truth and freedom. It would be ungodly to sacrifice anything essential in our faith and in our divine heritage for the cause of unity. We should admit even considerable diversities of forms and ideas in the fellowship rather than create a rigid uniformity excluding or weakening such concrete and strong and living experiences and creeds and forms of worship as are essential to the one or the other group. I think that the missionary outlook will force us at home to a wider outlook, to a new way of considering essentials and non-essentials.

St Paul heard the voice from Europe: Come over and help us. Now the old historical Christian fellowship in its turn says to the missionary communions:

Come and help us to make our faith and the experience of the One, Holy, Catholic and Apostolic Church real and active on earth ! We fully realize that great difficulties are at stake in the new churches as well as in old historic Christendom. We need each other. But before all we need Christ.

The historical Christian fellowship has throughout its existence some very marked characteristics which remain identical in all changes and developments. Those two observations, the uniqueness of God's action through the prophets and Christ continued by the Holy Spirit in God's Church and community, and the necessary multiplicity and freedom of human temperaments, individual or collective character, must both be borne in mind when we consider the missionary field to be in God's providence a most effective helper towards the unification of that historic Christian fellowship. During these days of Lent and the Holy Week in the sacred city we are most strongly reminded of the essence of Christianity. Edinburgh inaugurated a new epoch for Christian fellowship. Stockholm and Lausanne followed it up. May Jerusalem give to us a new decision to rally our forces and inspire our hearts and our communities and our action with that self-sacrificing love that hath made both one (Eph. ii. 14–16).

THE HISTORIC CHRISTIAN FELLOWSHIP

THE BISHOP OF MANCHESTER
(ARCHBISHOP DESIGNATE OF YORK) [1]

ALL our thoughts here are concerned with the missionary work of the Church and with the extension of the Church throughout the world, and our minds necessarily go back to the Church's marching orders. I want to begin again from that point. 'All authority is given unto me in heaven and in earth.' There is the fact. 'Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' The threefold name of God was the name by which He was known to those to whom He was revealed as love. So the command was to make the nations into disciples, bathing them in that love which is for Christians the open secret of the universe. There was the command.

All Christianity stands upon the acceptance of that fact, that all authority in heaven and earth belongs to Jesus Christ. It is of small importance whether you begin with the historical Figure who became the revelation of the Eternal Spirit, or begin with the Eternal Spirit who became an historical figure. It is the greatest paradox in the world that we should believe in the love of God, because experience does not suggest it. There are indeed many converging lines of inquiry which give us hope that what is going

[1] Address delivered at the Jerusalem meeting.

on in other departments of thought and activity is going to lead us back to a belief in God ; but at first sight experience is dead against it ; and if we isolate Jesus of Nazareth from the work that was carried on by His disciples it is impossible for us to assert the basic fact of the Christian faith. If the human life of Jesus was a mere episode, it would be wanton to say that the world we know is in the hands of Him whom we know in the Gospels. It only begins to be credible if we set alongside Christ that body which we call the Church. I do not see how anybody in his senses could believe in the deity of Christ who did not also believe in that society which we call the Church. It was only through the Church that He could make human experience conform to the principles which He had lived among men. In the first verse of the Acts of the Apostles we find the significant words, ' The former treatise have I made, O Theophilus, of all that Jesus *began* both to do and teach.' St Luke was now going on to tell of what He went on to do and teach. It was the activity of the same Jesus, no longer through a bodily organism of flesh and bone, but through His Body, the Church. And so the historical fellowship started on its way.

We are told that Christianity is a system of doctrines, and, on the other hand, that it is a ' way of life.' Historically it always comes before us as a movement among mankind. The first impression it made was not as an ideal, or as a body of truth, but as a movement, of which the normal channel was the organized society of Christ's disciples. When the Lord withdrew His physical presence He left, not a book, not even a society with constitution, officers and so forth, but a group of people united because

they had shared the company of Jesus, some, moreover, who had been especially called by Him; that was the beginning of the Church.

There are many people who are anxious to know whether the Church or the apostles came first; the fact is that neither came first; the Church was there from the outset with the apostles in its midst as its normal focus of authority and leadership. As it began to spread St Paul discovered as a fact, no doubt hidden in many ways, yet discernible in spite of all that concealed it, that this society united people, in spite of all that tended to divide them. There was neither Jew nor Gentile—the deepest of all divisions based on religious tradition was unimportant; there was neither Greek nor Scythian—the deepest of all divisions based on culture was unimportant; there was neither bond nor free—the deepest of all divisions based on economic status was unimportant; there was neither male nor female—even the distinction of the sexes was unimportant; but they were all one man in Christ Jesus, that is to say, there was only one personality there, and it was the personality of Christ. All those who had come into His obedience were members of the body of one person. Nowadays we speak about being ' members ' of all kinds of associations. When St Paul said that Christians were members of Christ, he was using an expression that had never been used before and one of astonishing strength. The whole point about the parable of the one body was that the limbs were all different, and each had its own place. It was vital that each should be in its own place and do its own work and not somebody else's; but all these were different means of giving effect to one life. If a limb began to move of its own accord

one would not say how splendid that is, but how desperately paralysed it is. That which constitutes the unity of any personality is its purpose. If there was only one purpose in the Christian society, then in a real sense there was only one person there. St Paul heard with horror of divisions in the Church at Corinth. It would be a good thing if we could recover some of that sense of horror. There was one passage in the Epistle to the Ephesians in which he spoke of how divisions arose. 'I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye are called.' But how is that worthiness shown? There is a sharp contrast between the temper outlined above and that of the classical teachers or the traditions of religious cultures other than Christian. The tendency in connexion with human traditions is that men should live up to them, should be proud of them; but St Paul enjoined them to be worthy of their calling—the loftiest in the world—by their lowliness and meekness (for this great inheritance was not something they had achieved, but something Christ had done)—forbearing one another in love—giving diligence to keep their eyes fixed on the oneness of the Spirit.

The gifts of Christ to the Church are men of different capacities—some apostles, some prophets, some evangelists, some pastors, some teachers. Many divisions arise because the prophet, charged to proclaim God's will to his generation, or the evangelist, charged to bring home the Gospel with power to the individual, become impatient with the statesmanship of the apostle, or the slow laborious methods of the pastor or the teacher, while these in turn are irritated by what often seems to be the blatancy of the prophet and the evangelist. The

very gifts of God which make up the richness of the Church may become the cause of the Church's divisions; what was meant to deepen its unity may divide it.

The most intractable divisions of the Church are not doctrinal but geographical. The first great mutilation of the Church was the failure of Israel to take its place within it. We hear a great deal about the excessive emphasis on doctrine as compared with ethics, and it is broadly true that we have emphasized doctrine too exclusively as compared with ethics; but think for a moment what it would have meant if in the formative ages of theology all the intellectualist tendencies of the Greek had been balanced by the prophetic element of the Hebraic tradition; think what it would have meant for the presentation of the Gospel to the East if the Jews had remained in the Church, and Christianity had not become European. The next great mutilation was the division between the East and the West. If they had kept together they would have given to Christianity incomparably more than they were able to give in their isolation. The next was the division between North and South, because the Reformation was really a great division of the North against the South. The tendency of the Teutonic North was towards love of freedom, especially freedom of association, as against the Roman inclination towards authority and discipline. And whenever you get division in the Church, you get loss to both sides. Some of the errors that we detect in the Roman communion arose from lack of those elements which had gone to make Protestantism, whereas the errors in Protestantism arose because of the absence of just that element which could be supplied from Southern

Europe, not in its isolation, but as one element in the whole.

There are times when division may become necessary because of the claims of the Spirit, because men must act according to conscience. The main point I want to stress is that what we want is a unity not only across the centuries but across the oceans. I will give an example from the communion which I know best. The reason why some of us feel so deeply about the principle of ministerial succession is because it keeps alive in a special way a sense that in the service of Holy Communion the celebrant acts by commission of the Universal Church, and the worship into which we enter is the worship of the Universal Church. We are worshipping not only with those who are present but with angels and archangels and all the company of heaven. Those who do not have that institution may have that same experience, but the institution preserves it and helps to keep it vivid.

We agree that the unity of the Church is a unity of faith, but it is not necessary that the one faith should always be formulated in the same way. Nevertheless, there is obviously an incalculable advantage if there is one single formulation which is accepted, not necessarily as final, but as that to which all may point as a standard by which their own faith is to be judged. That is the position which is held by many of us with respect to the historic creeds. At the Lausanne Conference it was laid down that for the unity of the Church there must be one ministry and the faith to which the Apostles' and Nicene Creeds bear witness. It is often asked: How can we be expected to formulate our beliefs to-day in terms of Greek philosophy? but

there is only one word in those creeds which could possibly be regarded as having any connexion with Greek philosophy, and it was not used there in its philosophical sense. The creeds are almost entirely records of fact and of experience.

So we come to a question which is of very great importance in some parts of the world. It has been asked if it would not be well to unite the Christian bodies in China or India and so set up a Chinese or an Indian Church which would be Churches of Christ free from the trammels of Europe. Any opinions I may hold are purely personal, but I would ask you if one of the functions of the Church is not an attempt to bridge over those things which separate men. Certainly the ideal is a united Church of India or of China which is in full communion with the Church elsewhere. About that, I imagine we are all agreed. But if—I say, *if*—we should have to choose between interdenominational and international unity, would it be better to have a united Church of India, or of China, which was not international, or a number of denominations in India or in China every one of them international? I think that if the choice ever had to be made it would be far better that there should be many denominations all international than one local Church that was not international. I trust that choice may not have to be made. I trust that unity both interdenominational and international may be attainable. I only urge that, if such a choice has to be made, the international fellowships are the most important. I illustrate again from the communion that I know best. The Anglican communion has spread throughout the world. Every ten years the Bishops of the Anglican communion meet at the Lambeth Conference. They come together from all

parts of the world to their immense mutual enrichment. Suppose that instead they had only united with other people in their own regions overseas, would the result not have been great loss? We must seek unity on the mission field, but one that shall not break the international unity of the Church, because international relationships are supremely important. Divisions of the Church along national lines are the hardest of all to heal. What is wanted is something that will produce human intercourse, and just because there is much difference between the national outlook of the European churches and the national Indian outlook, it is most important that the Europeans and the Indians should be members of one Church, and the same is true of the other parts of the world. They really have need of one another.

But the question is asked by the younger churches whether, if all the old denominational divisions are imposed upon them, they are not thus being made to suffer for the sins of the older churches. Yes, it is true; but is it not a Christian principle that we have to suffer for the sins of others; is it not a Christlike thing to do? We have all to suffer for others' sins, we have to fill up what is lacking in the sufferings of Christ for His Body's sake, which is the Church. I trust you will not become indignant with me for putting it that way. I do not wish for any compulsion, but I do want to see unity that will be international, and I hope soon to see a unity both interdenominational and international; but above all I want to see the international unity strong, for it alone can save the world from some of the worst evils which threaten it. I believe that the Church overseas needs us. The deeply spiritual life of India

needs some of the alloy of the grosser mentality of the West to become effective, and we of the West no less need the East; we need to learn from them the laws of spiritual life and habits of meditation. And our Lord needs us both. We were to go and make disciples of all nations, baptizing them into that love which is for us the open secret of the universe; but the chance to develop that love must be given through actual intercourse. The main plea for the unity of the Church is that we may the more effectively proclaim the one Christ, crucified. risen, ascended, regnant.

ACCOUNT OF THE COUNCIL DISCUSSION

HENRY T. SILCOCK

I. INTRODUCTION

THE glory and thrill of the discussion on the relation of the older and younger churches came from hearing and seeing these younger churches in the persons of their able representatives, and realizing through the individuality, the initiative and the vivid personalities of these men and women the wonderful richness in diversity of the Church of Christ throughout the world. The chief quotations, which are all that can be included in an abstract such as this, may help to re-create something of the sense with which the members of the Council saw 'the glory and the honour of the nations' already beginning to come into the Holy City.

Eighteen years ago at Edinburgh only a handful of Orientals were present. Here at Jerusalem, Asia and Africa deliberated on equal terms with, and in numbers approximating to, those of America and the West. Many hearts were deeply stirred: Chinese or Filipino to feel that the findings and messages were *theirs*, fruit of their labour and thought in the united Council; German or American to realize that the dreams of a lifetime had come true, and the representatives of the younger churches were at least the equal in intellectual and spiritual power of the delegates from the West. Fifty countries and

churches in all stages of progress and all conditions of nationalist self-consciousness were represented, and the discussion which took place is all the more remarkable if constantly considered as the expression of the life of such a group.

The world mission of Christianity has become church-centric. This was the central fact. It came out strongly in the discussion as well as in the findings. Our work and service is increasingly related to the Church, and the foreign mission, as an administrative entity, is rapidly dropping into insignificance. In making clear this new and central position of the Church, three notes were repeatedly struck which blended together into the major chord of the whole discussion.

II. THE NOTE OF SPIRITUALITY

The first, sounded without hesitation and reserve, was the note of *spirituality*. The Church was nothing if not the spiritual body of Christ—if it did not spring out of the corporate religious experience of Christians in any country. Dr Cheng Ching-yi reminded the Council of this in the course of a speech mainly devoted to explaining the meaning attached by Chinese Christians to the idea of an 'indigenous church.' 'The Christian Church,' he said, 'does not exist for the sake of being indigenous. When you have solved the problem of making the Christian Church indigenous in China you have not solved the main problem of the Church, which exists for the worship of God, for Christian fellowship, for training its members in spiritual and daily life, for active service for the good of their fellow-men and for the

propagation of the Christian message of love. These are some of the functions of the Christian Church in China, functions that are by no means different from those of the Church anywhere else.' This essential spirituality of the Church needs no elaboration, but the recognition of it ran through the whole of the discussion.

III. EMPHASIS UPON MUTUAL RELATIONSHIPS

Another note sounded continually was the *mutual relation* existing between the different churches in the great family of God. Even where criticism was voiced it was a criticism springing out of a sense of mutual interdependence and cordial goodwill. For instance, Mr P. O. Philip, of the National Christian Council of India, referred to the idea of 'complete independence whereby the younger churches, beyond receiving the message of Christ from the older churches, seek no further help from them either in the apprehension of the message or in the practical expression of it. This has only to be stated to be recognized as a way which is not in accordance with the conception of the Christian Church as the Body of Christ. Every part of it however unimportant is essential to the whole, and each part interdependent on every other.'

'Secondly, it is possible for the older churches, having brought the younger churches into existence by their missionary labours, so to surround them with helps and administration, teachings and directions, that their growth is hampered at every step. It is natural for the mother churches to desire that the younger churches should be in all respects like

them. All the help given is given with the best of intentions, and in love and self-sacrifice. This kind of relationship has been in existence in India all these years. The older churches have given of their best to the younger churches, and the younger churches have been passively receiving all that came to them from the West. The result has been that in the process the churches in India have to a lamentable degree lost their powers of healthy, natural growth and of initiative in action.

'A third and a more excellent way . . . is the method now being adopted in most of the developed mission areas in India. The so-called sending churches confine the help which they give to the younger churches to such things as will really help them to grow in independence and ultimately dispense with such outside help.'

Mutual sympathy and understanding was asked for by representatives of the younger churches and was freely offered by them. It is needless to say that ample response to this attitude was forthcoming from the leaders of the missionary movement of the West. The Rev. W. W. Cash of the Church Missionary Society referred to the principles of Henry Venn, on which the policy of the C.M.S. had been founded, namely, that the native churches should be self-supporting, self-expanding and self-controlling bodies, and went on to say, 'Missions and churches have grown up side by side in a sort of dyarchy, and the immediate demand is that this should cease, and that missionary activity should centre in and around the Church. The note needed therefore is not domination, either by the West or by the East, but complete co-operation by both missionaries and nationals.' Bishop Uzaki of the Methodist Episcopal

Church in Japan spoke of the great debt of gratitude owed by the younger churches to what he called ' the mother churches of Christendom,' and referred to the benefits conferred on the Church in Japan by the efforts of missionaries in the training of Christian leaders, the spreading of education among the people and the carrying on of extensive evangelism through many different agencies.

He added, ' The future policy governing the relation between the younger and the older churches should be co-operation. A hearty, friendly co-operation between the nationals and missionaries on a basis of equality is highly desirable in building up the healthy indigenous church in the field. We must understand thoroughly each other's standpoint in order to be more successful in our common task. The nationals should understand the good intention of the foreign missionaries and the missionaries should understand the psychology of the people to whom they are sent.

' I say, " on a basis of equality." The nationals may not desire missionary control or domination, while the foreigner does not want to occupy any secondary place in the field. These are very delicate points. We should get rid of any appearance of domination and all stand on an equal footing ; we should go hand in hand and work shoulder to shoulder for the advancement of the Kingdom of God in the country where we are called to preach the Gospel of Jesus Christ, our Lord. We should always try to make voluntary concessions in non-essential matters. The indigenous church must give the foreign workers freedom and not interfere with their business. The matters concerning missionary work should be left entirely in the hands of mis-

sionaries. They have fine plans. They want to work with the indigenous church. The indigenous church should be ready to appreciate the initiative of missionaries.

'Let me say a few words on the present Japanese situation as regards the relationship between the missions and the churches.

'During the past fifty years there have been three types of relationship between the foreign missionary and the Japanese church.

'1. Where the missionary was chief and the Japanese a subordinate or assistant.

'2. Where the missionary and the Japanese mutually co-operated in their work. We are now making the transition to the third period, viz. :

'3. Where the missionary works as a helper of the Japanese church.

'In the light of this past experience the following attitude and methods are recognized as desirable in my own country :

'1. In church administration the missionary should function as a helper and adviser.

'2. We recommend that the mission as a field unit of organization serves a useful purpose both as a connecting link with the churches abroad and as a proper body to deal with the distinctly personal matters relating to the missionary and his living, and therefore that the mission should be continued for the present ; but it is understood that all initiative and direction of policies and supervision of work should rest in the church and its institutions. It is also highly desirable that in all matters on which it so desires the church shall be provided with an authentic process for direct negotiation with the mission boards.

'3. The missionary should definitely join the indigenous church; this, if it seems wise, without severing his connexion with his home church. He should hold a double relation.

'4. He should work under the church's direction if in church work; and if in any other institution with the properly authorized authorities of the institution he serves.

'In conclusion, in the relations between the older and the younger churches the co-operation must be wholly mutual, praise and blame being shared alike. Missionary and indigenous ministers should receive the same treatment, as equals. There have been cases of lack of harmony between Japanese and foreign workers, but the wise and far-sighted missionaries have been content to take a secondary place. The Japanese have appreciated this attitude, and co-operation has been all the easier for it.'

In this connexion a sentence from the statement on the Christian message may be quoted as showing that the discussion on the relation of the older and the younger churches was no subject set apart by itself, but an integral section of the life and thought of the Council. 'We believe that the time is come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America,' not to ask for assistance, not to advertise their own need or their own development, but to 'minister of their treasure to the spiritual life of those to whom they come.' [1]

The most earnest champions of the idea of the 'indigenous' church were not less keen than others that there should be full co-operation and sharing in thought and life between East and West,

[1] See Vol. I, p. 490.

North and South. This is made quite plain in Dr Cheng's account given on behalf of the Chinese delegates of what they regarded as being the characteristics of an indigenous church. He pointed out that to some people the indigenous church almost means the Utopia of the Christian movement in the world. 'Others look upon it with a great deal of doubt and misgiving, fearing that the young church in the mission field may go astray, and create something that is quite different from historical Christianity, thus losing the essentials of the Christian religion. We think neither view is quite correct. In our opinion an indigenous church is nothing more or less than a normal, healthy growth of the Christian Church of which Jesus Christ is the supreme Head. The church does not exist for the sake of being indigenous. An indigenous church in the so-called mission field is not essentially different from a normal church in any other part of the world. Many attempts have been made to define what we really mean by this term. The Chinese delegation, on their way from China to attend this meeting, made an attempt to define an indigenous church, and to state some of its characteristics. I cannot do better than read to you what we agreed upon, namely, by "indigenous church" we mean a Christian church that is best adapted to meet the religious needs of the Chinese people, most congenial to Chinese life and culture, and most effective in arousing in Chinese Christians the sense of responsibility. With regard to some of the characteristics of an indigenous church the following points were noted:

'1. A church that is the natural outgrowth and expression of the corporate religious experience of Chinese Christians.

'2. A church that brings out the best in the life, culture and environment of the Chinese people.

'3. A church that is self-supporting, self-governing and self-propagating.

'4. A church that is an integral part of the Church Universal.

'5. A church that is tolerant towards other religious faiths and rejoices in all things that are beautiful, good and true.

'6. A church that is ready to co-operate with the churches in other lands in their common world-task.

'7. A church in which denominational variety can be merged in a rich and vital unity.

'8. A church that clearly recognizes itself as a spiritual and religious institution.'

Mr Thra San Ba, of Burma, in speaking of the spiritual coherence of the indigenous church, said: 'By the spiritual coherence of the indigenous church, I mean something in the group that corresponds to the personality of an individual. You cannot safely thrust responsibilities on a group, any more than you can do so on an individual, unless it is more or less self-conscious and self-respecting, and realizes its worthiness to assume great tasks. In this respect I wish to pay my sincere tribute to the British Government for giving us minor races the opportunities to express ourselves in civic life, and for encouraging us to do so. It is a factor which, more than any other factor at the present time, puts the native people on their mettle, and this brings out the latent powers within them, and makes them come to realize self-consciousness and self-respect—factors which are indispensable to the creation of the sense of responsibility. Whatever we may say about nationalism, I think it is a fact that though in certain parts of the

world there is an overdose of nationalism, in certain other parts it is non-existent, or else too feeble to bring individuals together to the realization of their common destiny. We speak about the native church, but in certain parts of the world there is no native church, in the sense of the term, because the nation is not yet born.

'Sometimes I am inclined to tremble when I realize that we are a primitive people without any history or civilization or culture behind us. These are great assets, great realities on which people can fall back in time of difficulties or disintegration. I do not believe, however, that devolution necessarily means the complete severance of the relation between the older and the newer churches. We will still have some kind of co-operation, for inter-relation and interdependence cannot be avoided these days, and above all, I am confident that the Holy Spirit will be our Guide.'

Dr Mott said towards the end of the meeting that one of the typical words of the Jerusalem Meeting would be 'sharing.' This thought of sharing found repeated expression—sharing between East and West, sharing in experience and work between the missionary from the West and the younger churches. Dr Franklin of the American Baptist Mission said: 'The hour has come for passing from paternalism to partnership. It is something more than even co-operation, it is partnership that is required. We want the fullest spiritual fellowship with what we call the younger churches. That can only be accomplished as we realize that with God there is no respect of persons. Before God there is no inferior race. We must go on in a fellowship in which there is confidence. If Paul could have confidence in the

future of the church in Corinth despite his strictures upon its life, and John could see in the seven churches of Asia what were to become the foundation-stones of the Church of God, then we must have an increased confidence in the spiritual discernment of the native churches. God's spirit moves no more surely in New York, London and Berlin than it does in Madras and Tokyo and Bombay. Everywhere there is a great spirit of expectancy. We have been thinking of ourselves as benefactors. Now we think of ourselves as brethren. Soon we shall be thinking of ourselves as beneficiaries. The trails are widening and becoming like the king's highway along which we can see by faith caravans in which the wise men of the East are bringing gold, frankincense and myrrh. We speak about sending deputations to the field ; let us invite the young churches to come and tell us at home about their spiritual life.'

IV. NEED FOR INDEPENDENCE

Yet another note, constantly combined with these other two, and deriving its full significance from its union with them, was the *independence* of the indigenous churches. What was understood by all who made use of the word was not independence in the sense of repudiating the mutual goodwill already mentioned, nor yet in the sense of ignoring the continued need of help in the younger churches, but again and again the Council was reminded that freedom and self-determination were marks of true life in the Church of Christ, and must be looked for and welcomed.

The achievement of the desired independence must

be accomplished by both the older and the younger churches planning together harmoniously; it cannot be the work of either alone. This was also made plain in Dr Cheng's statement to which reference has already been made (p. 171). Speaking of China he said: 'The question of the indigenization of the Christian Church in the Far East is not merely a Chinese problem. It is a matter that concerns the Christians of both the West and the East. Therefore, we have to seek for a common mind, and make a united effort to hasten the development of such a church. Two facts are before us with regard to the present situation of the Christian Movement in China: (1) There is the fact that Christianity up to the present time is still regarded by non-Christian Chinese as a foreign religion. The foreign stigma is still upon the Christian Church. There are other foreign religions that have found a foothold on Chinese soil, but these are not to-day regarded by the Chinese generally as foreign religions. Christianity is the one and only exception. (2) There is also a universal desire on the part of Chinese Christians, as well as many missionaries, for the indigenization or naturalization of the Christian Church, so that Christianity may be regarded, not as a foreign religion, but as a religion of the people of the East. In order to develop such an indigenous church it is obviously necessary that certain adjustments have to be made in the relations between the churches on the mission field and the missionary forces through which they have been brought into existence. You have the Christian churches in the West and the Christian churches in the East, and, between the two, the missionary societies on the one hand, and the "missions" on the other. "Missions," by which we mean groups

of missionaries on the field organized for administrative purposes, have served a great purpose, and have done a great deal for the furtherance of the Christian movement in different parts of the world. Yet we venture to think that the " mission " is a temporary and not a permanent institution. We may regard the mission as a nurse engaged in looking after the children ; the nurse is big, capable, kind, wise (sometimes not wise) in performing her task, but it is clear that it is not to be expected that a nurse will remain in the household for ever. We believe that the relationship between the Christian Church of the East and the Christian Church of the West will, in the future, be a more direct one, requiring no such intermediary organization as the " mission." '

The fertility of metaphors used in this connexion indicated very clearly the extent to which the subject occupied the minds of many of the delegates. Bishop Howells gave a similar warning : ' It is natural that the mother churches are solicitous for the growth and happiness of the children to which they have given birth, but the older churches should be looking to the time when their children would be able to stand upon their own feet. There is something wrong if a mother has to look after her child all through life ; something wrong with the child.' Mr Thra San Ba of Burma said : ' Life requires that an offspring should not for ever hold on to the apron-string of its parent. A tree once planted and watered for a period should be able to live, grow and bear fruit by its own inherent power. It cannot remain stationary. You cannot get anything out of a stationary organism but death and decay.' Dr Knak of Germany gave vigorous expression to the same thought : ' The younger churches must have

full independence and autonomy, and must find their own way to Christian customs, church ceremonies, church constitutions and theology. I feel that no church constitution in China has yet been found quite satisfying to the Chinese genius. I myself started a church constitution in Canton in order to develop independence, but I think it is only a mat roof to be destroyed as soon as the church life has grown up, and I think all church constitutions in China are mat roofs and nothing else.'

V. TRAINING OF LEADERS

In dealing with this immensely important issue several of the delegates drew particular attention to the importance of the missions directing their policy to the training of the ministry, and the education of possible leaders, in such a way as to render the genuine independence of the church a possibility. Professor Braga of Brazil said: 'In the development of the church the great burden is the development of the native minister. We have only been playing at it. Some among us have thought that it was the policy of the missionaries not to grapple with this problem so that they may continue to maintain control, but the suggestion was most uncharitable. We are now facing a situation in which the church is developing enormously, but we have not yet tackled the problem of the ministers. The structure is becoming deformed, the few men who are bearing the burden are almost crushed.' Mr J. S. Ryang of Korea urged that the missions should direct their policy in such a way as to help the churches to become self-supporting, self-governing and self-propagating, and laid

especial stress upon the training of leaders, and the development of rural and industrial work. Mr Thra San Ba said: 'When we speak about the transfer of responsibilities we mean the transfer from missionaries to native leaders. The main task of the mission therefore at the present time is to pick out men of the proper type and give them adequate training. The responsibility mainly rests with the missionaries, they simply must take the initiative, for we, the native people, do not want to come into the game uninvited. Here is where the missionaries need insight and broad-mindedness. In certain places missionaries are earnest in this matter of devolution, but somehow they cannot find the potential leaders. In certain other places, on the other hand, there are potential leaders but the missionaries are perhaps a bit jealous of elevating those who are their inferiors, or else are themselves so used to the old way of living and thinking that they find it uncomfortable, or at least difficult, to adjust themselves to new situations and requirements. But I am glad to say that we have a small number of missionaries who are not only sympathetic, but who really have an insight into the problem.' Few more impressive words on this subject were spoken than by Mr P. O. Philip of India, when he said, 'The contributions of men and money that have been flowing to the churches in India through the missionary societies all these years have been both a help and a hindrance. After a certain stage I believe they become more of a hindrance than a help. I sometimes think it will be a good thing for the growth of the indigenous churches in India if by some cataclysm, such as happened in China, this flow of men and money from the churches of the

West may be arrested, even for a short time. Only some such crisis will shake the Indian churches out of their all-too-complacent sense of dependence on the western churches, which at present operates as a dead weight on even our oldest and best-developed churches in India.

'Moreover, there are in India at the present moment conditions which any day may develop into a great crisis. The political and economic situation of the land, as we heard from Dr Datta, contains within it the seeds of revolution and disruption, which at any unexpected moment may vitalize and fructify, and plunge the country into an entirely new situation, in which the indigenous churches may find themselves rudely cut adrift from the churches of their origin in the West. It is the path of wisdom, both for the churches of the West and for the indigenous churches, not to be taken unaware by any such crisis. Let us take a long view of affairs, and keep ourselves in readiness for meeting adequately all such contingencies. What the churches of the West can and should do, on a far larger scale than they have hitherto attempted, is to bring as fast as they can the great educational and training institutions in India under indigenous direction, so that the future leaders of the church may outgrow the evil traditions of dependence in which they now live and move and have their being, and become true leaders of their people. The Indian churches also, visualizing the times that are ahead, should in all faith and courage prepare to shoulder all the responsibilities and tasks implied in being the body of Christ, called of divine purpose to establish the Kingdom of God in India'

VI. SYNCRETISM

Four topics claim special attention in any account of the discussion. The first is the danger of *syncretism* which many, especially on the continent of Europe, feel confronts the younger churches. Dr Knak formulated this most clearly in a paper which he prepared and a speech which he made: 'It is not a quick but a slow process until the spirit of a whole people has grasped fully the biblical message of Christ, and it becomes as the throb of its own heart. The German people, for instance, had to wait until Luther came—seven centuries. . . . Sound teaching comes not from the literature of the Bible, not even from the words of the Bible or from single sentences, but from the Christ of the Bible. I feel it to be more important that the older churches shall co-operate in training workers and ministers than that they shall retain supervision over the distribution of money.'

A somewhat similar point was made by Mr Cash, who said that 'on the home boards there is a problem often discussed, namely, the problem of the second generation. We hear a great deal about the handing over of work and property and of their control, but we do not hear enough about the church as a witnessing church. We must aim at a church that is witnessing. Property is not essential to the being of the church, but the Spirit is. We are not afraid of mistakes and heresies, but we are afraid of a church coming into being where the pastors are content to feed the flocks and the missionary is left to preach the Gospel.'

VII. FINANCE

On the question of *finance* different views were expressed. There was need of simpler and cheaper institutions. Mr Ryang said: 'In order to make the church less expensive and more suitable to the Korean environment it is necessary for us to modify the organizations, and we hope that the older churches will not misunderstand us but will encourage us in our efforts.' Mr Thra San Ba said: 'We have to see that the financial independence is effected. There are certain areas where the withdrawal of outside financial support will paralyse the work. Fortunately in Burma the principle of self-support has been largely applied from the very beginning of the mission, with the result that there is now practically no danger even if the missionary force is withdrawn.' Señor H. T. Marroquin told how in Mexico the effect of hardship and persecution, though it involved the closing of half the existing places of worship, had been good on the whole, because it roused the young church to liberality for the building of fresh churches. He said: 'I want to refer to one of the most urgent needs of the Protestant work in Mexico, namely, church buildings and chapels. The constitution said, "Every religious act of worship shall be performed strictly within the places of public worship. All places of public worship are the property of the nation. All places of public worship which shall later be erected shall be the property of the nation." The regulations regarding the places of public worship have made our work more difficult. We have had to close 50 per cent of

our places of worship because they are private property; but on the other hand, it has been good because the national church has become liberal in its giving for the building of churches. What we need most at the present time, therefore, are churches and chapels, a building for the Union Seminary, a union press (union means co-operation between different religious bodies). The nation needs foreign capital, that is to say, foreign energy in the exploitation of our natural resources, but we want these resources to be precious not only for the foreigner but for our own country. Foreign capital is invited on the basis of equality. We want Mexico for the Mexican, in the sense that it must be a unit in the concert of the nations. We want a national Christian church in the sense that it must be a national vital unit of the Church Universal. We look back to the beginning of mission work with a gratitude which will last through eternity.' Others pointed out that sudden or drastic reduction of funds from the older churches spelt paralysis for the younger.

VIII. WOMAN'S PART IN CHURCH LIFE

The share of *women* in the discussion was impressive. Their part in the life and work of the Church was indicated by the testimony they brought from Orient and Occident as much as by the plea for their inclusion voiced by Miss Akle of Syria. From all parts of Asia and Africa the great importance of women's work and the need for women missionaries was emphasized. Miss Akle said: 'I feel that the Church is lacking because it excludes women from its activities. This may have been in

the past due to the fact that the women were not prepared for such work. Now things have changed, women at last have come to their own, have awakened to their responsibility, and are earnestly keen to do their share. It is evident that our Lord and Master wants woman to take her part in the service of the world, not merely in the home as a mother, but in the life of the Church also. Women love their Christ, for He is not only the Saviour, but it is through Him that a new standard of womanhood has been raised in the world. It is Christianity and only Christianity that has given woman her rightful place in the home, in the city and in the State. It is no wonder that we women want to express our love to the Master through our service in the Church, and it is no wonder that we want to tell what the Lord has done for us. The Society of Friends has given the right to women to pray and express themselves in public ; may others follow their example too.'

Bishop Howells said that ' a great need in Africa is for the extension of work among the women and girls. A nation cannot rise above its womanhood. In Nigeria the women have been despised, but the women missionaries are working to-day among the women and girls.'

On one question the delegates from Asia and Africa were unanimous : ' Do not send us more denominations : we have enough of them.' Coming from different countries and voiced in various ways was the one longing for a more rapid advance in Christian *reunion*. Dr Cheng Ching-yi, the chairman of this group, expressed this longing in his own person as first moderator of the new ' Church of Christ in China,' and the deep sense of unity pervading all the sessions of the Council whetted the desire of all

for a speedy fulfilment of our Lord's prayer 'that they all may be one.'

IX. CONTINUED NEED FOR MISSIONARIES

Many of the oriental and African delegates made it abundantly clear that workers from Europe and America were still needed, and would be needed for years to come. More than once the Council listened to the direct request: 'Send us more missionaries,' never perhaps more movingly expressed than by Mr K. T. Paul in the closing meeting on Easter Day. He said: 'There has been a very wistful query as to whether the younger churches do really want more missionaries to go to them. I cannot take upon myself to speak of the great and complex church in India, but I want to say in the clearest possible terms that the church in India does want missionaries, as many as you can send. I do not say this in a sentimental way or in blindness to many of the limitations which we observe often in missionaries, but in a plain matter-of-fact way. I want to give one or two reasons. The West comes to us in an imperialistic way and we resent that in an economic way and we suspect it. There also come to us culture and art and the message of Christ. As the spirit of nationalism grows and becomes self-confident we shall be able to discriminate between the ways in which the West has come. There is not one single publicist in India who, to-day, will say that we do not want more missionaries. If you go to any Indian nationalist and ask whom among the foreigners he admires most, he will probably say, "Mr C. F. Andrews." If you go to the Madras Presidency or

city and ask whom of the foreigners they admire most, reference will probably be made to a missionary, Mr L. P. Larsen. So, if you take province after province, familiar names will be mentioned. It is the missionary, the human being who lives and loves in the ordinary everyday life of Christ, that is always welcome. Some of us may know that in the lifetime of Dr Miller, Hindus and Moslems who had been his students in his college erected a statue for him. We want missionaries, Christlike missionaries who will come and live among us and identify themselves with us, who will share with us all our joys and sorrows in the spirit of Christ.'

Mr Cash also said: 'I want to challenge the statement that the day is coming when missionaries will not be needed. I say so not because the missionaries must dominate, but because a great co-operative work has grown up between the East and the West. In these days, when we are facing the great race problem, this is surely one of God's answers. We must think of the presence of the missionary as permanent. The word 'independent' with reference to the indigenous churches is entirely wrong. We want the word 'interdependent.' We are working for the Church Catholic throughout the whole world. None is independent. We are all members of the Body of Christ.

'On the Anglican side we are steadily working out that policy by which more and more is devolved upon the national church, along the lines of democratic episcopacy. What I hope is that when a missionary goes to a foreign land he will become part of the land of his adoption, and the church to which he comes will also become the church of his adoption.'

Speaking of Korea Mr Cynn said: 'We hope that

the older churches will send more missionaries and establish more institutions, so that the Christian influences may become greater and the indigenous churches have larger resources. We are willing to co-operate with the missions in all their undertakings and at the same time we do not care to quarrel over the matter of controlling the material things. So the missions may own and control their own establishments. We only request that the older churches may send out men and women who have received some special training.

'We hope that the older churches will emphasize the rural and industrial work in the future. The economic depression of the Korean people to-day makes it increasingly difficult for the Korean church to be self-supporting, and it is emphatically urgent that the Korean farmers be helped to make a decent living, so that they may be able to support the church.'

Bishop Howells of West Africa defined the help for which he looked to the older churches as, first, help in supplying the best possible education to produce Christian leaders; secondly, the extension of work among women and girls; and thirdly, the leadership of example in all that is noble and right. He said that 'we want missionaries who will give us the simple Gospel. We are not yet ripe for present-day, modernist views: we want missionaries who believe the whole Bible from the first chapter of Genesis to the last chapter of Revelation.'

In this connexion, Dr Knak asked: 'What is the task of the missionaries in the younger church? It must be pointed out emphatically that here is a matter of conscience to be faced. It is true that the older churches cannot be allowed to be the masters

of the conscience of the younger churches, but it is true in the same way that the younger churches shall not be allowed to be the masters of the conscience of the missionaries of church boards. The missions and the missionaries feel that their only task is to bring to the other nations the message of the Christ of the Bible, the apostolic message of the Holy God who establishes His Kingdom by forgiveness. If the missions and the missionaries have no chance to bring the message in accordance with the command they heard from God, then they will not be able to work together with the church leaders of every nation.

'The kernel of the problem is a problem of conscience. Let the mission and the missionaries do that work that God has commanded them as long as they are out on the mission field. Let the educated and faithful missionaries work as leaders in the seminaries and colleges established for the education of the preachers for a long time, not in order to lay the burden of the dogmas of foreign theology upon the shoulders of the younger churches, but in order to make the experience of the older churches available for the younger ones.'

Sheikh Metry S. Dewairy of Egypt, outlining the development of the church in Egypt, emphasized their continuing need of missionaries. He said: 'Our deepest desires for the church are:

'First of all, a reviving of a missionary spirit in the evangelical church and through it in the old beloved Coptic Church. We work hard to persuade every member to do personal work. To reach this end most effectively we have organized the Laymen's Missionary Movement in which I serve as General Secretary.

'Secondly, we are also in danger of western

secularism. The materialistic current runs very strongly these days. Our country lies on the highway of the nations. We have received many good things from the West, but we are in danger of its evils. I need not mention the evils of the so-called modern civilization, but I mean the modern Christianity. The Bible is our own inheritance. Our fathers died for it. We have a glorious list of martyrs for the truth and the Cross. You Westerners have done a great service to us by bringing back to us our Bible. But please do not mutilate it. If you have modern notions about it, please keep them for yourselves and preach only the Bible we have given you by St Paul and the Fathers of the Church.

'Thirdly, we need more missionaries to help us in evangelizing the Muslims, but do not send us more denominations. We have enough of them. We are a small minority. Only one to every 750 Muslims. What this small minority could do if only they were greatly inspired and led!

'Fourthly, we are praying and longing for a revival of the old Coptic Church, that it may regain its ancient glory and rise to its great responsibility.

'My last appeal, and not the least, is to strengthen the Christian forces, evangelistic, educational and medical, because we are at the dawn of a great national transition and if we cannot occupy the field we may lose it for ever.'

We may here refer to the expressions of affectionate regard for the ancient churches of the Near East, and in particular the Coptic Church, which came from Sheikh Metry S. Dewairy and Hafiz Effendi Dawud. The Council by the nature of its constitution had relatively very small representation from these ancient churches, but its recognition of

their great importance, both present and future, was expressed in a special resolution (see p. 220).

Since the world mission of Christianity is church-centric, the need to liberate the Church, whether from shackles or from apron-strings, is urgent. The words of Dr Cheng with their recognition of different stages in development may be taken to apply much more widely than to China. 'The place of the missionary in the future will continue to be an important one; he will still have a permanent place in the Chinese church, he will still have a great task to perform in assisting the younger churches on the mission field, but his status will be that he is under the direction of the church and not of any outside organization. Within the church he will find a warm welcome, and his services will be highly appreciated. Of course the Christian churches in China have not reached a uniform stage of development, therefore what has just been said may not be applicable to all missions or churches alike, discrimination and wisdom have to be exercised in determining policies, no generalization can safely be made and no universal programme can be suggested. At the same time, whether the work is more advanced or less, the time has come for missions and churches at least to begin to look forward to the day when the work will be truly church-centric rather than mission-centric.'

X. THE SENSE OF URGENCY

The sense of urgency which gripped the Council can best perhaps be conveyed by quoting the brief speech of Dr Endicott, Moderator of the United Church of Canada, which closed the discussion: 'We

must not be misled into thinking there are no serious difficulties in the relations between the younger and the older churches. The people of other lands are quite aware of the difficulties, and I have not gone anywhere without realizing the sense of the need for deep changes. The native churches are concerned about this thing with which we are dealing, and rightly concerned. The time has come for action. I hope that we shall deal with this subject in such a way that it will be impossible to raise this question in a council of this kind again. I am convinced that every essential thing for which they are asking should be given. We are afraid because we feel that the younger churches have not enough experience. How would the Christian religion ever have been launched in the world if it had waited for experienced men? It is in action that they will gain their experience. It is not that the indigenous churches want a lower order of missionaries. They look to the West for its most gifted and holy men. The men of the East are ready to follow leaders who are Christ's men, and there will be ample opportunity for spiritual leadership. There is no danger that the native church will modify the religion of Christ. They do not want a diluted Christianity; they seek to get at the very heart of it. Any man who goes to the Christians of Asia and begins to speak of the great unities of the Christian faith—one God, one Book, one Cross, one Way of Life—will find no objections raised. What they object to is our theologies and our denominations, things that are a burden. They want freedom from the incubus which covers the glorious gospel of Eternal Life. We can give them what they want in full confidence. It would be a profound mistake to wait until these

churches become financially independent. Our Lord never gave us that principle. If the Chinese had purses full of money, would they thus have greater rights? Are we to withhold any right that is implicit in the existence of a Church? There is no such thing as an illegitimate Church. This situation is urgent; the demand is natural; it is Christian, it is intelligent. We should hesitate no longer to give all that they ask.'

PART THREE

ADDITIONAL PAPER

PREPARED AT THE REQUEST OF THE COUNCIL

The following statement in Chapter VI was prepared by a committee appointed by the section of the Council which discussed the Relations between the Older and Younger Churches. After consideration and amendment by the Council as a whole it was accepted by formal vote as their official statement.

A sectional meeting of the Council considered the present-day problems in the support of the Christian Mission in other lands by the Churches in the West. As a result of these discussions, a statement was prepared which was presented to the Council in a plenary session, and after further consideration and amendment by the Council as a whole the statement in Chapter VII was accepted by formal vote as their official statement.

Meeting as it did in Jerusalem, and receiving as its guests one day several representatives of the Ancient Christian Churches of the East, the Council recognized the importance of right relations with these Churches and by formal vote adopted the statement in Chapter VIII.

ADDITIONAL PAPER

THE INDIGENOUS CHURCH

P. O. Philip

I. INTRODUCTION

BROADLY speaking, the churches established in India as the result of the work of missions from the western churches have been making considerable progress in recent years in the direction of becoming independent and indigenous. The missions concerned have, on the whole, been generous in turning over to Indian church bodies, either in entirety or in sections, work which they initiated, built up and carried on in the past. The older churches of the West behind these missions, we have reason to believe, are eager that the younger churches should take their full share in the responsibility for the propagation of Christianity, and also take over the management and control of their own affairs. The younger churches are rising to the occasion and are striving to shoulder new responsibilities and hitherto unattempted tasks, and in the process they are gathering valuable experience. The difficulties and hindrances, proceeding from within the Indian Church and from without, that are in the way of its assuming responsibility for the work of missions are also becoming evident and are being frankly recognized. One inherent difficulty

is that caused by the circumstance that Christian work in India started by western missionaries has been developed and maintained on a scale commensurate with the financial and other resources of the western churches. It was natural for them to do so, and the work they have so developed has, under God, become a vital and indispensable part of the work of the Christian movement in India. But the young Indian churches now coming of age and facing this range of activities, however alive they may be to their missionary responsibility and earnestly anxious to lighten the burden which their respective missions have been carrying all these years, cannot be expected to find the resources of men and money necessary for taking over any substantial portion of their highly organized work. The *per capita* income in India, taking the somewhat generous conclusions of Anglo-Indian economists, is not even a sixth of what it is in western countries, and Indian Christians are on a still lower economic level than that of the rest of their countrymen. This economic handicap is, however, not altogether a disadvantage. It is perhaps providential that at this transition stage when the younger churches are becoming alive to their missionary responsibilities they are precluded from taking over wholesale work which has grown mainly outside of them and for that reason cannot naturally become their own. In the process of taking over pieces of work they have to revise methods and adapt them to their own social genius and economic capacity. Besides, the younger churches are not so exposed as they would otherwise be to the risks of cutting themselves off from the fellowship and co-operation of the older churches, so very necessary for them at this

critical period of their growth. As a matter of fact, the adjustments in relationship that have been going on for the last few years between missions and the churches that have come into existence as the result of their labours have been governed by these two considerations mentioned above.

The churches are assuming responsibility first for activities which naturally belong to them and are fundamental to their life, such as the care of the congregations, fostering and developing their spiritual life so that they may become evangelizing agencies in their localities, and looking after the education and Christian training of the boys and girls belonging to the Church. Where the churches are at a higher stage of development in regard to membership and economic status they assume further responsibilities like maintaining elementary and middle schools, and in some cases secondary schools and smaller institutions for giving medical relief, as evangelizing agencies. There are also instances of church bodies which are responsible for the conduct of institutions where higher and technical education are given. In all such cases the main responsibility is placed on the churches, the missions standing behind and giving them financial grants mutually agreed upon, or helping in personnel as desired by the churches themselves. That the Church is the body to which all Christian activities have ultimately to be related is an ideal towards which most missions are working.

The steps adopted for giving effect to this ideal vary according to the denominational policy and the development of the churches concerned. For instance, within the Anglican Communion the churches are now organized with Diocesan Councils

and Synods that are independent and autonomous. The various Anglican missions working in India, though rapidly being merged in these Diocesan Councils, co-operate in the work of the Church by placing at the disposal of the Diocesan Councils, which have a predominant Indian membership, their contributions in men and money. In the case of the Methodists, while no distinction is made in theory between the church and mission, there are several groups which in effect function as mission groups within the church body. Steps are now being taken so to change the make-up and working of these groups that they will cease to be missions in practical working but will become responsible to and a part of the Indian Methodist Church. In the case of the Presbyterian and Congregational societies, the Presbytery or Church Council concerned has set up Joint Boards of Indians and missionaries for administering the work taken over from foreign societies. The societies give to the Joint Boards grants which, supplemented with what they are able to raise from Indian sources, maintain the work transferred. In other cases, committees for evangelistic work, educational work, etc., are set up on which both the mission and the Church appoint representatives, and the mission gives grants for such work to these committees. These arrangements that have come into existence between churches and missions have been in the nature of experiments. Therefore defects in their working are carefully noted by both the parties concerned, and steps taken from time to time to remedy them. There can be no doubt that the relationship that is being established and developed in this way between the younger churches in India and the older

churches of the West is along the right path, which is the path of co-operation and partnership.

II. LINES OF ADVANCE

Yet casting our eyes ahead and thinking of the Indian Church of to-morrow, we cannot help coveting for it further and greater steps of advance which will make it, within the Church Universal, a living, indigenous church, the vision of which we saw in Jerusalem. Along what directions does this advance lie ?

Clearly any advance of the Church has to be broad-based on its own spiritual life. Without that essential foundation of a growing spiritual life, whatever else that may be done in the name of service or efficiency or self-expression can only be building on sand. What the young Church in India needs more than anything else to-day is a revival of spiritual life which will release for the service of the Kingdom all its latent resources. This spiritual revival is not something which comes and goes like a mighty blast of wind ; rather, it is the creation by the Spirit of God among the rank and file of the Church of that sense of wonder and gratitude for the revelation of God in Christ, which compels them to give their hearts to Him and constrains them to share that experience and all that it implies with their fellow-men. Such a revival can come only by prayer and patient toil. This prayerful and patient toil should extend to fields like religious education activities in the home, the school and the community ; the training of teachers and ministers, and special missions and retreats ; and it would involve making use of the best methods

and the latest results of study and experiment, and also utilizing the services of the best men and women available, whether of the East or of the West. Here, as in nothing else, the younger churches of India stand in need of the assistance which the experienced Church of the West can render. This is what is contemplated in the recommendation of the Jerusalem meeting which says : ' From the older churches missionaries animated by the spirit of comradeship are still urgently needed and desired by the younger churches. This urgent need lies in strengthening and encouraging the younger churches in the training of their ministers and teachers, in their vast and complex task of Christian education. . . . Educators and others with rich experience in Christian life and thought will be called upon to help the younger churches.'

The revival and strengthening of the spiritual life of the Indian churches, with the help of methods suggested above, should result in their fulfilling the ideal of the living indigenous Church set forth in the Jerusalem findings. The churches and missions that are now co-operating in the different areas would do well to get together soon and consider a policy of advance for the next ten or fifteen years, and to make a careful survey of the resources available locally for carrying out such a programme and indicate the directions in which the respective older churches concerned can help the Indian Church in the advance planned. In considering such a programme of advance the following points emphasized in Jerusalem should receive adequate attention :

(1) Where they do not now exist, introducing the best methods of Christian education in the

school, the home, the church and the community. Where they exist already, strengthening them in all possible ways and relating them more closely to local needs and problems. 'Our goal is the conversion of the world: we can interpret that conversion in terms of the ever-present energy of God, subduing by love our wills to Himself; or we can interpret it as a training up of humanity for fulness of life in Him. In either case we have our share and our responsibility, whether as teachers or evangelists, parents or pastors.'

(2) Making the best possible provision for the training of teachers either through existing institutions, or through co-operation with other church bodies and missions.

(3) Making provision for training the ministers of the Church in an atmosphere which will develop the spirit of 'self-giving, free, independent and purposeful' service, and which will enable them to be 'true to the social genius of their people.'

(4) Developing rural community service on the lines recommended at Jerusalem so that through it the Spirit of Jesus Christ may influence all phases of the life of the community.

(5) Launching out on evangelistic endeavour among unreached classes or neglected groups or in new areas. There is no part of India where there is not this challenge of unevangelized classes and areas.

It will mean a great move forward for christianizing influences in India if, at least, the more developed churches, in consultation with their related missions, can work out a programme of advance on the lines suggested above and set about carrying out that programme. This should help the churches

in discovering and utilizing resources of power, of leadership and sacrificial service hitherto not released for the cause of the Kingdom. To the missions concerned, such a programme will give opportunity of offering definite help on the basis of partnership in the task of evangelizing India, a task which in the words of the Jerusalem findings 'demands the fullest contribution in experience and resources of both groups.'

III. THE FINANCIAL DIFFICULTY

One great hindrance in the way of the Indian Church coming to her own is the evil tradition of financial dependence on foreign missions that has grown up and taken root among Indian Christians. The more developed Christian communities are gradually getting over this tradition, but in areas where the Church is less developed, and in mass movement areas where people of very low economic level become Christians, the danger of consciously or unconsciously fostering this evil is ever present. Unless definite efforts are made from the beginning to avoid this danger, it will be found that we are storing up trouble for the future Indian Church. In connexion with this important point, the recommendations of Jerusalem deserve very careful consideration: 'All new local churches as far as possible should be started on a self-supporting basis.

'The younger churches should be developed on a scale, in regard to salaries, cost of church buildings and other expenses, corresponding to the economic life of the people. This principle should be kept in mind particularly by the older churches.

'Where the younger churches are not yet able to assume full responsibility for the administration of grants-in-aid, agencies mutually agreed upon by the older and younger churches may be constituted. In such cases, it should be clearly recognized that the self-respect of the younger church should be preserved and its self-reliance and initiative be fostered.'

Closely connected with this question is the possibility of developing a voluntary system of ministry in the Church. This practice was universal in the early Church, and it may not be altogether impossible to revive it in eastern lands in some modified form to suit modern conditions. Church bodies may well make this a subject of investigation and study and experiment.

The Jerusalem recommendations lay emphasis on the advisability of churches assuming responsible care and control of educational, medical, industrial, publishing and other institutions which are necessary for their life and ministry. It is recognized, however, that some of these institutions have necessarily been developed on such a scale as to make it exceedingly difficult for the younger churches to undertake full financial responsibility for them at an early date, and therefore the continued support of the older churches is required. It is, however, recommended that in order to enable the younger churches to take over these institutions, all matters affecting their major policies and problems of administration, maintenance and future development should be decided only after joint consultation. In the different areas where there are developed churches and where there exist such institutions, the representatives of the church bodies and the

missions concerned may get together and consider how far these recommendations may be given effect to. These institutions play a great part in training the youth of the Church and in shaping the community life of Indian Christians. Though these may now be supported entirely by the older churches of the West, the younger churches have a greater stake in them than is ordinarily recognized. It is therefore in the highest interest of the future Indian Church that in the shaping of the policy of these institutions and in its future development, the Church also should have a voice. It is the duty of the representatives of the older churches connected with these institutions to take the initiative in seeking co-operation in this matter from the younger churches.

IV. CHRISTIAN LITERATURE

In the matter of the production of Christian literature closer association with indigenous churches is recommended. We have in India examples of Christian publishing societies which undertake the publication of a variety of Christian literature in the vernaculars and in English, and which operate on an extensive scale, but whose policies are controlled, even in details, by committees in London. The usefulness of such publishing societies as agencies for the building up of the Indian Church and for exerting a broader Christian influence on the thought of the country will be greatly enhanced if steps could be taken to give effect to the Jerusalem recommendation on this important subject.

PART FOUR

STATEMENTS

ADOPTED BY THE INTERNATIONAL MISSIONARY COUNCIL MEETING AT JERUSALEM, 1928

STATEMENTS BY THE COUNCIL

I

THE RELATIONS BETWEEN THE YOUNGER AND THE OLDER CHURCHES

WE, representatives of both older and younger churches, are deeply conscious of the fact that more than half the world has no knowledge of Him who is the Light and Life of men, and that even among those who have had the opportunity to know Him, He is only imperfectly understood and followed.

The burden of our hearts is that the Christian life and message may be accepted by all men everywhere. To effect this is our common task.

We are thankful that the missionary movement of the older churches has resulted in the development throughout the world of bodies of believers in Christ, appointed by God to witness to Him, and to labour for the establishment of His Kingdom.

We rejoice that the world forces operating in recent years have created in these younger churches a new sense of corporate life and responsibility, greatly accentuated among certain peoples by dramatic and swift-moving social and political changes.

In many countries this has resulted in the desire that the churches should be rooted more deeply in the soil. With an increasing conviction that Jesus

Christ alone can meet their countries' needs, we have come to see more clearly that these younger churches can bear their testimony more naturally, more adequately and more extensively only as they become thoroughly naturalized.

The Secret of a Living, Indigenous Church

No more important problem confronts the older and younger churches alike than to discover the secret of a living, indigenous Church.

A Church, deeply rooted in God through Jesus Christ, an integral part of the Church Universal, may be said to be living and indigenous :

1. When its interpretation of Christ and its expression in worship and service, in customs and in art and architecture incorporate the worthy characteristics of the people, while conserving at the same time the heritage of the Church in all lands and in all ages.

2. When, through it, the spirit of Jesus Christ influences all phases of life, bringing to His service all the potentialities of both men and women.

3. When it actively shares its life with the nation in which it finds itself.

4. When it is alert to the problems of the times and, as a spiritual force in the community, courageously and sympathetically makes its contribution to their solution.

5. When it is kindled with missionary ardour and the pioneering spirit.

The fostering of such an indigenous Church depends on the building up of its spiritual life through communion with God in prayer and in public and private worship ; through knowledge of the Bible in the

vernacular; through a sense of Christian stewardship; through an indigenous leadership of men and women who will share their religious experience with others; and through adventure in service and self-expression.

In such a Church, the problems of discipline, polity, control and financial support will naturally assume their proper places.

The Relations of Missions and the Younger Churches

In many countries there are churches in various stages of development, younger bodies less dependent than heretofore upon missionary initiative, direction and control, with which the older churches can co-operate. There is possible now a true partnership enabling the older churches in an ever-increasing degree to work with, through or in the younger.

This 'church-centric' conception of foreign missions makes it necessary to revise the functions of the 'mission' where it is an administrative agency so that the indigenous church will become the centre from which the whole missionary enterprise of the area will be directed. In some fields the mission as such and its missionaries have been incorporated in the church and made subject to it. In other fields, the church and the mission maintain a co-operative relationship, in which case also both church and mission make the development of the indigenous church their main objective.

This partnership enables the older and younger churches to face the unfinished task of world evangelization with greater hope of ultimate success than ever before. The undertaking demands the fullest

contribution in experience and resources of both groups.

From the older churches not only financial aid, but missionaries animated by the spirit of comradeship are still urgently needed and desired by the younger churches. This urgent need lies in strengthening and encouraging the younger churches in the training of their ministers and teachers; in their vast and complex task of Christian education; in the development of social service especially in rural communities and new industrial centres, and in evangelistic endeavour among unreached groups and classes and in new areas.

These missionaries will be well-qualified men and women who will give their life service under the conditions named. Educators, scientists, technical experts and others with rich experience in Christian life and thought will be called upon to help the younger churches to solve their diverse and pressing problems.

The younger churches can serve the older at their home base by giving them a fresh inspiration and new interpretation of the Christian message through such means as deputations, furnishing recent and valuable information regarding their own home countries, short term service in the offices of boards and agencies of the older churches in case of special need, and giving lectures in the theological colleges, missionary training schools and other educational institutions.

Financial Basis of Support

Funds contributed by the older churches must be used in ways which will enable the indigenous churches to develop and strengthen their own means of support

rather than foster the spirit of dependence and reduce the full sense of responsibility.

A thorough appreciation of this point of view may lead all those concerned to give heed to the following proposals regarding the financial basis of the support of the younger churches :

1. The development of a self-propagating evangelistic church on a spiritual basis is the greatest factor in securing self-support. Self-support will come naturally with the rising tide of spiritual life.

2. Adequate training in systematic individual giving and Christian stewardship is essential.

3. Financial aid from the older churches for existing work should be placed on a gradually decreasing scale to be terminated by mutual agreement.

4. In general, the financial grants of the older churches should be given to and administered by the churches themselves, or agencies constituted by them.

5. The terms of such aid should be mutually agreed upon and then the churches should be entirely free to administer the funds accepted on this basis.

6. All new local churches as far as possible should be started on a self-supporting basis.

7. The younger churches should be developed on a scale, in regard to salaries, cost of church buildings and other expenses, corresponding to the economic life of the people. This principle should be kept in mind particularly by the older churches.

8. Where the younger churches are not yet able to assume full responsibility for the administration of grants-in-aid, agencies mutually agreed upon by the older and younger churches may be constituted. In such cases, it should be clearly recognized that the self-respect of the younger church should be preserved and its self-reliance and initiative be fostered.

We feel the need for a thorough, scientific study of the basis of support of the indigenous church in the different fields and in different stages of growth, and refer the resolution of the Foreign Missions Conference of North America to this effect [1] to the Committee of the Council for consideration.

Institutions

Educational, medical, industrial, publishing and other institutions which are necessary to the life and ministry of the churches should be so related to them as to encourage them to assume responsible care and control. Similarly, institutions serving the Christian community more generally should relate themselves, as early as possible, to the indigenous Christian community with a view to its assuming ultimately the responsibility for these institutions.

In order to serve their purpose effectively, some of these institutions have necessarily been developed on such a scale as to make it exceedingly difficult for the younger churches to undertake full financial responsibility for them at an early date, thus requiring the continued support of the older churches.

In order, however, that the younger churches may more rapidly take over these institutions, all matters affecting their major policies and problems of administrations, maintenance and future development should be decided only after joint consideration.

Leadership

The very conception of an indigenous church outlined in this report means that the younger churches must come to a realization of their own deepest

[1] See Appendix to this report, pp. 216–9.

problems and greatest needs, and to a clear sense of the perplexities and challenges of life. They must discern for themselves the values, resources and dynamic available in Christ, which will become for them a satisfying gospel, and will necessarily express itself in Christian witness.

Through such witness which is normal and in escapable when life is fresh, vigorous and buoyant, men and women will emerge from among whom there will be discovered those best qualified to serve and guide the development of a responsible church.

It is through some such way that God lays hold of His prophets and teachers.

The experience of the older churches has shown that formal preparation for a religious calling is valuable if not essential. It also shows that nothing is easier than to deflect or to crush high purposes on the one hand, or on the other to dull initiative and decrease the ability to respond to the realities of a situation.

Any leadership on the part of either men or women to be a real power must be self-giving, free, independent and purposeful. Every manifestation of real creative power either in the older or the younger churches may be taken as the evidence of the workings of the spirit of Christ in the hearts of men.

In attempts to equip men and women for service often in the past violence has been done by formal and ill-adapted foreign educational methods and processes. The problem is the training of leaders for a living organism. The future leaders of the indigenous churches will be men and women called from home, school and church who will be true to the social genius of their people, who will retain the fine zest of spiritual vigour, and who are free per-

sonalities. Just as truly will they be those who have had the opportunity of availing themselves of all those elements in the Christian heritage which can enrich and empower for ever-enlarging service.

It is quite possible that the training centre which will render this kind of service for the Church is yet to arise. The curriculum and training method appropriate for such an institution are perhaps yet to be discovered. Certainly experiments made in recent years in higher education among the older churches and having to do with the constant alternation between study and actual life situations ought to be reckoned with and may point the way.

In the meantime, the theological colleges and Bible training schools need to be studied and reappraised. Curricula and teaching staff should be adjusted in the direction of achieving such a training ideal.

Christian Literature

The growth of indigenous churches under a leadership of this kind provides the conditions necessary for an indigenous literature. There is a deepening sense of need in all language areas for writers who will interpret Christian truth in the terms and forms most attractive to their own people, and thus enable the Church to meet the demand for vernacular books resulting from the notable increase in literacy among the newer Christian communities.

Indigenous talent freely exercised is necessary for the creation of literature for any people. It is to such writers that the churches must look for the literature that will be most helpful in the nurture of the religious life of its members and for the exposition of the Christian message that will appeal most

effectively to their fellow-nationals. It is the rising scholarship of the indigenous churches that must produce new versions of the Holy Scriptures and take part in unfolding to the world their inexhaustible treasures.

It is gratefully acknowledged that much valuable work has been done by foreign missionaries both by translation and original composition, generally in collaboration with colleagues in whose mother tongue the work had to be accomplished. In many fields this kind of partnership is still essential and will remain for some time the most effective method.

The existing Literature Societies and other publishing agencies have before them the opportunity for fresh advance and broader influence by relating themselves yet more closely to the indigenous churches. In a fuller partnership they will both cultivate the rising desire for suitable reading matter, and give scope for the men and women with a message and a gift for authorship to exercise their talent. Too little attention has thus far been given to the cultivation of this indispensable element in the prosecution of the missionary enterprise.

One of the ways in which the older churches can most effectively foster the life and assist the service of the younger churches is by strengthening the financial resources of these churches for an enlarged programme of literature, and by putting at their disposal the experience and technical skill acquired in producing and in distributing literature.

Christian Unity

This statement would be seriously incomplete without reference to the desire which is being

expressed with increasing emphasis among the younger churches to eliminate the complexity of the missionary enterprise and to remove the discredit to the Christian name, due to the great numbers of denominations and the diversity and even competition of the missionary agencies now at work in some countries.

It is fully recognized that it is not the function of the International Missionary Council to pronounce upon questions of ecclesiastical polity. At the same time the Council is only performing an inescapable duty when it appeals to the older churches to adopt a sympathetic attitude towards the longings expressed by the younger churches for a more rapid advance in Christian reunion.

We appeal also to the older churches to encourage and support the younger churches when, in facing the challenging task of evangelizing the non-Christian world, they take steps, according to their ability, to solve what perhaps is the greatest problem of the Universal Church of Christ.

APPENDIX

Extract from Minutes of Meeting of Committee of Reference and Counsel, New York, 8th and 9th February, 1928.

901. Basis of Support of Indigenous Churches.

Resolved: that the International Missionary Council, at its Jerusalem Meeting, be requested to consider making a study of the problems of the basis of support of the indigenous churches. The right development of such support is felt to be a strategic and urgently important factor in the larger problem of how to achieve the ultimate objectives of the Council and those of its constituent bodies. Further, the

development of such support is a problem that is inescapably international in its outreach, and one that can be studied to best advantage only by a complex process that assuredly must require international co-operation. No thoroughgoing study of this subject on an international basis has been made since Edinburgh, and such a study, having to do with the economic undergirding of churches now rapidly coming to full self-consciousness and self-government, must not be long delayed.

The purpose of such a study is not to relieve western churches of financial responsibility for the processes of extension of the Christian enterprise, but to share with the churches of Asia, Africa and Latin America in a search for the most constructive uses of such western funds as are to be applied within the areas mentioned, so that the developing churches may themselves as rapidly as possible become strong in their own life and in their outreach in service.

Such a Study as is proposed would involve :

1. The bringing together for preliminary scrutiny of the best post-war materials on self-support and sustentation problems which have appeared in the literature of missions and in that of indigenous churches, especial attention being paid to the major periodicals, to reports of field conferences and of field deputations, to histories of particular churches, to the reports of those churches and societies which have stressed self-support in connexion with their policies, and to any available recent studies of the economics of church life in areas of particular interest.

2. The preparation of an instrument of investigation after international consultation. This should include definitions, as tentative analysis of the problem of finding a basis of church support, a statement of the specific objectives of the study, suggested methods of procedure, a questionnaire for use if this should seem desirable, an indication of those aspects of the problem on which it is of most importance to secure light at this time, a list of criteria to be applied in appraising the value of data secured, and a suggested form for report on the particular regions to be studied.

Such an instrument should be based in part on the results of a study of the materials brought together as suggested under (1) above ; in part it should reflect the mature judgment

of leaders of the developing churches abroad, of officers of national Christian councils and of other field co-operative groups, of outstanding missionary administrators in supporting countries, and of competent technicians in the field of social research.

3. The fresh investigation of conditions within certain areas which seem likely to yield valuable results to specific research. Subject to revision of choice in view of any further light that might come from the investigations proposed in (1), it is suggested that mission or church groups be chosen for study from eight general areas: Japan, Korea, China, India, the Philippines, Tropical Africa, Mexico and South America. It is further suggested that wherever possible there be two groups chosen for study from each of the eight areas, one of each pair being a church or mission which has achieved notable advance, and the other being one which is relatively backward, in the development of self-support. In each case the National Christian Council or inter-denominational church and missionary body concerned would have the field responsibility for conduct of the study, the general instrument of investigation proposed above being used just so far as it is found adapted to the particular country. The methods of procedure for each area would have to be those found most practicable under the particular circumstances faced. Every effort should be put forth in each case to assure results soundly trustworthy from the point of view of scientific method, pertinent and significant for guidance in respect to church and mission procedure, and reported in a form making possible comparisons with the results achieved in all other areas included in the total study.

4. The results of the study in each of the eight areas to be separately printed, so as to be available for such use within the area concerned as may seem desirable. The studies also to be printed as a combined paper, along with conclusions, findings, suggestions, based on all eight investigations and also on a further review of the library materials mentioned in paragraph (1) above. These library materials will doubtless have been considerably augmented while the field investigations are in progress. One section of these findings should pertain to any further procedure believed to be essential if the problem as a whole is to be brought forward to the next stages of solution.

5. The conclusions thus reached to be commended, through all available means of release, to the attention of field churches, missions and home boards, so that the light thrown on the problem through this inclusive process may reach every area and group to which it may prove illuminating, stimulating and possibly reconstructive.

II

RELATIONS WITH THE ANCIENT CHRISTIAN CHURCHES OF THE EAST

THE International Missionary Council recognizes that chiefly in the area of the Christian Council for Western Asia and Northern Africa, as also in South India, the younger indigenous churches are in contact with the ancient Christian churches of the East.

It welcomes these contacts and all the fellowship of service, with many members of these churches in the missionary endeavour. It recalls the experiences of martyrdom through which certain of these churches have passed in recent years, and prays that this may turn to the furtherance of the Gospel, and that there may grow such unification of effort, prayer, and purpose in the years to come as shall set free the missionary enthusiasm which characterized the churches of early Christianity.

III

THE SUPPORT OF THE CHRISTIAN MISSION IN THE WESTERN CHURCHES

The Call to Prayer

IF there is to be a new inflowing of the Holy Spirit into the lives of men and women then there must be readiness and desire for renewal on their part, together with preparedness to sacrifice time or any other precious thing in order that the right use may be made of the channels through which God mediates Himself. The age-long means of contact with God, proved vital in Christian experience, and everywhere available for all, is prayer. We are conscious of the fact that it is the weak prayer life of ourselves and other members of the Church which presents an obstacle to the action of the Holy Spirit in the revival for which we hope. We would therefore pledge ourselves to a more determined use of this means of grace and would call all Christian people to a new realization of the indispensability of prayer for spiritual health and strength.

In view of this deficiency in the practice of prayer, of the circumstances of individual and family life in our time and the increased pressure and speed of life generally, we urge that our churches should issue to their people a call to prayer. We suggest specifically that :

1. People generally need and will welcome teaching which helps them to pray, and that such teaching

might more frequently be given in the services of the Church.

2. That they desire to be taught not only ' prayers ' but the art and practice of prayer, with methods and aids suitable to the conditions of everyday life.

3. That the practice of family prayers should be encouraged in every possible way.

4. That our churches generally should adopt a day of intercession for missionary work in its widest sense, at St Andrew's tide or some other appropriate season.

5. That the spontaneous formation of prayer groups be encouraged along the lines of the Jerusalem Chamber Prayer Fellowship which has come into being through the ' World Call ' movement in the Church of England.

6. That clergy and other missionary leaders everywhere keep before themselves and their fellow-workers the true conception and proportion of prayer and intercession in relation to organizations of all kinds.

An Appeal to the Ministry of the Church

This Council is profoundly conscious of the necessity for broadening the home base by the enlisting of a new army of supporters of missionary enterprise. Particularly it feels the need for a wide extension of the laymen's movement so as to gain the interest and assistance of business and professional men, and for the winning of youth for the greatest of all causes. We reaffirm our conviction that the way to this urgently needed reinforcement of the home base lies with the ministry of the various sending countries. We therefore issue an earnest appeal to the ministry of the churches :

1. To study afresh for themselves and to share with their congregations the enlarged conception of the nature and will of God in Christ which is available for our age and which is the supreme motive for all missionary enterprise.

2. To give themselves to the systematic study of the world situation and of those aspects of the moral, social and economic order which challenge the Gospel.

3. By sermons and teaching courses to show that Christian missions have proved of supreme value both to individuals and to the national life of the peoples of the world, the growth and vitality of the indigenous churches being an outstanding example.

4. To make clear the mind of Christ revealed in the Gospels as to the essential character and marks of His spiritual society, the Church.

5. To show that missionary enterprise is inseparably related to the great world movements of our time and especially to those which are finding expression in national aspirations, and that in a world unified upon the prevalent materialistic basis missionary responsibility, rightly understood, is inherent in Christian discipleship.

6. Through the aid of church or inter-church missionary educational bodies to adopt a comprehensive scheme of missionary education for church members from the Sunday school and onwards, and to encourage the circulation and use of the literature which alone can provide the fuel both for missionary zeal and for informed intercession.

7. Finally, to lead their people out into new discoveries in the experience of prayer and intercession by which means alone can be released the spiritual power which we need for the task and which God is waiting to give to us.

Missionary Education

The privileges of a great conference like this meeting of the International Missionary Council and the inspiration gained from new knowledge of the work which is being done in many lands, impress us anew with the values in missionary education.

Education in this realm means evangelism: the winning of recruits not only to this special work but to the Christian life itself.

We urge, therefore, a great extension of educational schemes in all the churches, especially in connexion with world-wide Christian work. This should everywhere be a part of the general educational work of the Church. If we publish the facts and can bring those facts home to individuals, and to all individuals, then the whole base of support will be strengthened and broadened.

There is a considerable amount of practical experience already available by which we can profit. We note the splendid work of such bodies as the United Council for Missionary Education in Great Britain and the Missionary Education Movements of the United States and Canada, and similar bodies elsewhere in creating and issuing a comprehensive scheme of educational literature.

Missionary films have been proved to have special value.

Missionary magazines and bulletins published in many lands are among the best educational publications offered in any field. We urge such practical measures as these:

1. The inclusion of missionary lessons in all the material prepared for use in church schools.

2. The exploration of means for reaching the boys and girls in secular schools.

3. The development of special methods of approach to both students and staff in preparatory and public schools, colleges and universities.

4. The search for means whereby missionary books may be placed in school and municipal libraries, particularly in rural areas.

5. The giving of missionary education in the broadest sense as part of the specific preparation for full membership in the Church.

6. The adoption of a carefully prepared and progressive plan for adult education which shall cover whole churches, and embrace both the ministry and the laity.

These and all other ways of spreading information concerning world Christian work ought to be integrated with the Church's plan of campaign everywhere.

We would invite the younger churches to advance with us in this fundamental work, that the whole Church of the days to come, being better grounded in a knowledge of the Faith, may grow in power and joy in service.

Youth and the Missionary Enterprise

An important part of our task is to lead the younger generation to such an experience of God in Christ as shall compel them to a life truly and deeply missionary in spirit and purpose, wherever they are, and whatever be their specific activity in life. Therefore we stress the need for a more thoroughgoing evangelism. Only out of that can a compelling missionary motive be born. A really effective

evangel must stress the organic relation of Christianity to the whole of life, in all its explicit and implicit obligations.

Experience shows that our presentation of missions to the younger generation should begin at points of contact with their present interests. In some areas students can be reached most effectively when the starting-point is that of the uniqueness of the Christian message as such. In other areas, however, the points of contact will be the deep interest and concern which students have for the social order. To such students it is necessary to point out how, in a world in which the life of the nations and races is increasingly bound up together, missions play a powerful part in the redemption of society. Students need to see that a Christian China is the necessary pre-requisite of a truly Christian America or Britain, and that the reverse is equally true.

Many of the finest among our younger men and women have a deep conviction that the Christian Church must devote itself to the cause of world peace, and to the removal of all possible causes of friction. We must therefore show how missionary agencies of the Church are an evangel of goodwill, mutual understanding and peace throughout the world, and emphasize the unique opportunity and responsibility of every missionary as an apostle of peace both in relations with the peoples of another nation or race, and in the influence he can exert upon his own nation.

From points of contact such as these, our presentation of missions can proceed to show how the mission of the Church in the world is vitally and organically related to the whole life of men, in all its aspects and relationships. The Christian life is a devotion of

body, mind and spirit to the will of God in Christ, which must be effective in every aspect of life, personal and corporate.

It must be recognized that the influence of the students from the East in the universities of the West is decreasing the interest of many of the younger generation in missions. In this matter we need the assistance of the younger churches of the East. We need continuous visitation in the churches, colleges and schools of the West by Christian leaders from the East, who can interpret the significance of Christianity in their own experience and for the life of their own people.

We should further recognize the impatience amongst many of the younger generation at the denominational divisions within the Church. Many of them experience in college the enrichment of interdenominational fellowship in thought, worship and service, an experience which they would wish to continue. There is a wide interest in the comity of missions and in co-operative work by missionary agencies, and also in the reflex effects of such work upon the policies of the home boards, and further, upon the Church at home.

The Call from the Younger Churches

The most striking evidence of the success of the missionary movement through past years is the fact of the younger Christian churches, conscious of their growing power to carry on the life and the thought of the Church in their lands.

Out of this very fact have come suggestions, widely spread at the home base, which imperil the support of the missionary enterprise. There are those who

say that our missionary work is done ; the seed has been planted ; the leaders in the younger churches are asking for independent control. Why not hand the work over to them ?

In addition to such comment it may also be pointed out that increasing doubt about the wisdom of further missionary work is caused by the observations of scores of foreign students and residents in our western countries who are often heard to say that missionaries are not wanted by their people, and that the Christian Faith has nothing to offer them.

All this creates a special opportunity for the leaders in the younger churches. There is a great service which they can render to the home base to-day.

The International Missionary Council urges the National Christian Councils in the lands of the younger churches, and other co-operative bodies that may gather together in lands where such councils are not as yet organized, to give most careful study to this whole situation ; and, considering the present and prospective needs of their people, to send a message to the older churches stating :

1. Their conviction as to the further need of missionary effort on behalf of the people they represent.

2. Their best judgment as to the kind of work most needed, and the type and qualifications of the workers desired.

We can assure the younger churches that such courageous messages would be an invaluable apologetic for Christian missions, especially helpful in our recruiting work, and for holding together and increasing our supporting constituency.

The Financial Support of the Missionary Enterprise

In the planning of Christian missions we must needs depend upon the support furnished by the great body of Christian people.

Giving for this purpose may be said to be a measure of the Christian's gratitude to Christ for what He has done for us all, and of loyalty to Christ in the work He has clearly committed to us all. The heart must be given before there will be any real giving, and our repeated call must be for a complete dedication of the life of the Christian to Christ and His Kingdom. It should be brought home to us all, again and again, how wretchedly small is our giving in comparison with His, who gave His life for mankind.

In the matter of cultivating the spirit of giving the churches have had a wealth of experience which can be profitably shared. In the main it may be said :

1. That giving should always be made an act of worship.

2. That we should avoid allowing any plan for raising money to become mechanical and impersonal.

3. That the presentation of missionary needs should as far as possible always include the specific requirements of definite fields and branches of work, in order that the personal knowledge, interest and concern of the individual supporter may be increased.

4. That the support of missions has its business side. Those who administer missionary work must

know what financial support they can count upon. Therefore, if the work is to go forward, giving must be regular and be loyally sustained.

5. That more givers are more important than more money, and, in the long run, will mean more money.

6. That the adoption of any method for stimulating giving will always need to be supplemented by most thorough education of the people in the nature and purposes of their giving.

It is the duty of the Christian Church in all lands to educate its members in the principles of Christian stewardship. We believe that a real revival in the missionary life of the Church depends on an awakened conscience in regard to the Christian standard of living, the use of money and the way in which money is acquired.

From the older churches financial aid and missionaries for almost every type of work are still urgently needed and will be required for many years to come. The call to occupy the unoccupied areas in every country of the world, the urgent necessity for a great evangelistic advance, the establishment and strengthening of schools, colleges, training institutes and other institutions of a specialized type, the provision of Christian literature of high quality and in great volume for the younger churches, the development and extension of Christian hospitals and other philanthropic agencies, the demand for an enlarged programme in the realm of Christian education and for new experiments in the rural areas—these and other forward movements throughout the world call for a measure of sacrificial giving on the part of the older churches beyond anything that has characterized their life up to the present time.

How the International Missionary Council can further help the Home Base

In considering the needs of the home base in regard to present and future activities there have emerged the following ways by which it is felt that the International Missionary Council can afford increased assistance to the boards. It is agreed :

1. That the Council should take steps to secure a more effective interchange of educational materials and methods, and of workers between the different countries which constitute the home base.

2. That the Council should consider : (*a*) the value and practicability of an international news centre which should act as a clearing house for news from the younger churches, and which could be placed at the service of the different home countries and missionary societies ; (*b*) the preparation of a summary statement of important events and developments to be circulated annually or at shorter intervals to the societies, for distribution to the ministry, to the religious press and to other journals willing to make use of such material.

3. That the Council should encourage and, as far as possible, assist in the exchange between eastern and western countries of outstanding Christian leaders and teachers for limited periods of specialized service.

4. That the Council should if possible secure annually a table of contributions for missionary work, either by countries or by churches, in order that the latest comparative information concerning financial support may be available, and that trends and incidences in giving may become promptly apparent and the causes be carefully investigated and studied.

5. That the Council should consider the advantages of bringing into advisory relationship representatives of non-church agencies interested in human welfare throughout the world, in the interests of closer integration and co-operation between church and non-church agencies which are alike governed by principles which are Christian.

APPENDICES

APPENDIX A

SOME OFFICIAL STATEMENTS ON DEVOLUTION

I. PROCEEDINGS OF THE SECOND MEETING OF THE NATIONAL CHRISTIAN COUNCIL, CALCUTTA, 6TH TO 11TH NOVEMBER 1926

'MEMORANDUM ON THE TRANSFERENCE OF RESPONSIBILITY FROM MISSIONARY ORGANIZATIONS TO BODIES REPRESENTING THE INDIGENOUS CHURCH

'The devolution schemes introduced in the areas of the various missions during the last few years, while varying in details, have one object in common, the transference of work hitherto carried on by foreign missions to the Indian Church bodies that have come into existence in the different areas. In the practical working out of this transfer, two or three main types of organizations have come into being. In the case of the Anglican Missions, their work has been practically merged in the various dioceses, the missions giving subsidies to the dioceses and they, in turn, determining the number of missionaries needed for work in the respective areas. The missionaries thus set apart work under the direction of the diocese. In the case of Presbyterian and Congregational Societies the Presbytery or Church Council concerned has set up Joint Boards of Indians and missionaries for taking over from the foreign societies as much of their work as they feel able to undertake. The foreign societies give to the Joint Boards grants which, supplemented with what they are able to raise from Indian sources, maintain the work transferred. Evangelistic work and elementary education are usually the activities undertaken by such Boards, and foreign missionaries engaged in such work are related to these Boards. In certain other missions there are committees for evangelistic work, etc., on which both the mission and the Church appoint representatives. Grants for such work are given by the missions to these committees.

'In making any estimate of the success or failure of these experiments there are certain important considerations to be borne in mind: (*a*) the Indian Church concerned in these schemes is at different stages of progress in the different areas; (*b*) the comparatively short period of time during which these schemes have been in actual operation; (*c*) the general inexperience of the Indian partners in these enterprises in administrative and organizing work; (*d*) we have also to take into account the belief fairly wide-

spread among Indian Christians that organizing religious work in any systematic way is something which is not in keeping with the spirit of Christianity. This accounts partly for the general attitude of indifference we see among Indian Christian laymen towards schemes for carrying forward religious work. Bearing in mind the above factors, the progress made so far is not discouraging.

'Missions are now practically unanimous in accepting the principle that the Church on the field should be made the centre of all Christian activities. The principle is also accepted that the Indian Church on the field is the natural body to advise missions as to how best the money and men available for Christian work in India can be utilized, and that foreign missions should secure the real co-operation of Indian Church bodies in the work they do in their areas. The practical application of these principles raises, however, several problems, some of which are indicated below for fuller discussion.

'1. Both the missions and the Indian Church bodies should have clear ideas as to what is transferred and what is taken over. Absence of such understanding leads to difficulties. Is the work as carried on by foreign missions in the past in the departments transferred to be continued more or less in the same way by the Indian Church? Is there any such moral obligation, explicit or implicit, on the Indian Boards when they accept grants of money from missions for work transferred? Or is the Indian Church under this scheme assuming responsibility for making Christ known in the area without any commitment as to whether it should continue the system of work already established by missions? When the Church of any area seriously and earnestly faces the task of making Christ known among non-Christians it may be found most wise to continue the well-tried methods of foreign missions. But the Church may discover also other methods for discharging this responsibility. In such conditions, are the Indian Boards and Joint Boards constituted under the various devolution schemes sufficiently flexible to welcome such new ventures of faith and make facilities for carrying them out under favourable conditions? Here we have to remember that, generally speaking, conservative Indian Christian opinion is often less tolerant of new methods and new ideas than foreign missionaries. How is this situation to be faced and how is a better atmosphere to be created in which new ideas and untried methods may get fair chances of being tested out?

'2. The financial issues raised by the hard facts of the situation will have to be faced. It is found in most cases that the Indian Church is not able to support entirely the work that is devolved on it by the foreign missions. Even if the grant from the mission is taken on a diminishing scale and the Indian Church increases its contributions to the utmost of its ability from year to year, self-support of the work devolved appears to be far remote. Disappointment is produced on both sides as the result of this; but is not this avoidable? Is an Indian Church body on the right lines when it assumes, as is often done, that the work devolved on it is to be maintained on the same scale and in the same manner as it was possible and perhaps necessary for foreign missions to do? Why should not new methods of work involving less expenditure

of money be tried and experiments be made to enlist more and more of voluntary service of the members of the Churches? Side by side with devolution should not earnest efforts be made to discover and apply methods of work suited to the traditions and genius of the people? As such methods are adopted, the expenses are bound to become less and the work will be found to be within the financial capacity of the Indian Church to carry on. Have the Indian Church bodies been keeping this aspect of devolution prominently before them and making efforts to discover and apply such methods?

'3. Does the Indian Church really make its voice heard and does Indian opinion influence vitally the devolution boards? The presence of a large majority of Indians on these boards does not ensure this. We have to remember that Indians—at any rate those classes of Indians who get elected and appointed on the devolution boards—are generally of far less educational and administrative experience than the average European missionary. The average Indian Christian therefore cannot hold his own with the European missionary in conference and discussions where policies and lines of action are settled. We have also to remember that of the total number of Indian Christians on any devolution board only a very small number are men not in the employ of missions and this also makes it difficult for any original and vigorous Indian point of view to be brought to bear on the policies and decisions of the boards.

'4. The machinery of devolution set up may be perfect and Indians may soon learn to work this machinery as efficiently as those who originally designed it. But the question is not whether Indian Christians are able to handle efficiently the machinery set up, but whether they are able to express their spiritual life to better advantage through this new arrangement. A certain amount of organization is inevitable for the conservation and helpful expression of life. But there is always present the danger of over-organization which only stifles life. In our devolution schemes do we aim at simple organizations and avoid complicated systems? Are we ready to alter our organizations, and even to scrap them if necessary, when it is found that they stand in the way of the free development of the inner life?

'5. The most important of all problems connected with devolution is this: How far has the surrendering of work by missions and the assumption of new responsibilities by the churches called forth new sources of spiritual power? For without the continual renewal and strengthening of the spiritual resources latent in the Indian Church it is futile to hope that it can meet the new responsibilities and the new opportunities for service that are coming upon it through devolution. Nothing which missions in their generosity may give will ever take its place. Missions may give to the Indian Church grants of money or conditional gifts or even absolutely unconditional gifts. They may also hand over properties acquired with foreign money for the work of the Kingdom. They may give the rich experience which, as men coming from the West to India to preach Christ, they have gathered and developed through the past years. These the Indian Church can receive as gifts from missions, but only at the grave risk of impoverishing itself. Such

things will really belong to the Indian Church only when they grow out of its life, through experiments and failures, as the result of Christ-inspired men dreaming dreams and seeing visions and by their adventures into the uncharted regions of spiritual possibilities. The Indian Church should be helped by devolution to get a vision of the new fields of responsibility and service open to her and this should inspire the Church to seek for new sources of spiritual power and to utilize it effectively in the accomplishment of the task. The supreme test of the success of any devolution scheme is whether the Indian Church concerned is inspired and urged by it to explore and discover new sources of spiritual power it has in Jesus Christ and use them in meeting adequately the new responsibilities.

'6. Closely connected with the above is the problem of making the rank and file in the Indian Church enthusiastic about the privileges and opportunities of Christian service which devolution offers. Devolution is to be interpreted to the ordinary Indian Christian not in terms of membership but in terms of a call to the Church of which they are members, to go forward in faith and courage in the great work of establishing Christ's Kingdom among those in whose midst they live. How can this be done most effectively?

'7. What is implicit in devolution is that the Christian West has valuable contributions to make to the Indian Church and thus enable her to manifest to India God as revealed in Jesus Christ. The question arises, "Where does the Christian West get its best chance to make this contribution—in association with an Indian Church body which is still weak and dependent on outside help for its very existence, or in association with Indian bodies which have already gained an independent life?" There are a few such bodies of the latter class in India, and as years pass their number will increase. Instances of co-operation with such bodies, either by missionary organizations or by individual missionaries, have been productive of hopeful results. The great advantage in such cases is that both partners are independent and hence on equal terms. Under such conditions an atmosphere of frankness and real appreciation of each other's strong and weak points is created. Each side is open to learn from the other and both are able to work together in common loyalty to Jesus Christ. It is worth while considering how co-operation by foreign missionary organizations and by individual missionaries with such Indian bodies may be promoted further along lines that will yield the best results for the Kingdom of God in India.'

(Signed) P. O. Philip

II. RELATIONS BETWEEN NATIONAL AND FOREIGN WORKERS

Report of Commission Ten of the Conference on Christian Work in South America, Montevideo, 1926

'*Principles Underlying Questions of Relationship*

'There are four principles of mission policy bearing on this situation with which all will agree:

'(*a*) The final and supreme object of all foreign mission work is the planting and perpetuation of the kingdom of God among all nations through the founding in every land of strong indigenous churches, capable of self-government, self-propagation and self-support.

'(*b*) From the day of the organization of the first congregation and the ordination of the first minister, the indigenous Church has its being, and should be given an increasingly important share in its own development along all lines.

'(*c*) When an indigenous Church, capable of independent life, has been established, the missionary phase of the work will have passed and foreign missionaries should gradually be withdrawn.

'(*d*) The more rapidly this great objective is obtained, the greater will be the success of the work and the greater will be the credit and the honour due to the workers.

'Now while all missionary workers will accept these general principles, the large majority will fail more or less completely in making a full application of them. The trouble arises in living up to this missionary creed. Any missionary who understands his true relation to his great work will say of his native brother, "He must increase, but I must decrease." He agrees that the national worker is the permanent factor in the problem, the missionary only a temporary factor. But the application of this theory is difficult. In the beginning the missionary is pastor, evangelist and administrator, all in one. All of the church people look to him for counsel; all the workers look to him for direction. While human nature is human nature, it will be difficult for the man who has occupied for years the place of leadership to yield it to another. To do this the missionary worker needs a double portion of his Master's spirit of humility and self-effacing grace.

'*The Application of these Principles*

'Serious difficulties grow out of the methods of procedure in the application of these general principles. One of the first and most important of these questions of method is the relation of the nascent national Church to the parent Church in the homeland. To this question at least four distinct answers can be given:

'(*a*) *The national Church organically a part of the parent Church.*—Some will contend that there should be an organic union existing between a national Church and the organization which fostered it, and that this connexion should be a perpetual one, resulting in world-ranging denominational units—a pan-Presbyterian Church, a pan-Methodist Church, etc.

'(*b*) *The national Church independent.*—Others will urge that the ideal indigenous Church should always be national and free, having no other international bonds than those of fellowship.

'(*c*) *Missionaries at first full members.*—A third party will insist that in the beginning missionaries should become members of the nascent Church, that they may help to train those upon whom the responsibility for its welfare must later devolve; but that, later on, when the Church shall have become capable of self-determination and self-support, these missionary helpers should withdraw from its membership.

'(*d*) *Every indigenous Church entirely self-governing.*—A fourth school contends that with the first church and the first minister a

new indigenous Church is born ; that there should never be any organic union with the parent body ; that the missionaries should never become full members of the national organization, but that, as associate or corresponding members, they should be its friends and counsellors.

'Much can be said in support of each of these theories of organizations ; and missionary leaders will differ in regard to them according to their ecclesiastical affiliations, their traditions and their conceptions of the ultimate objectives of mission work. Those who strongly believe in the value of universal denominational organizations will defend the first of the four plans ; but those who believe in national Churches with only the bond of fellowship uniting them into universal units will stand up strongly for one of the last three methods. Yet all will probably agree that, if from some natural and normal reason the organic union with the parent Church should hinder the development of power and efficiency in the indigenous organization, these relations should cease or be satisfactorily modified and the Church on the mission field should become autonomous and, at its option, national and independent.'

III. THE TRANSFER OF THE CONTROL OF WORK FROM THE SOCIETY TO THE DIOCESES[1]

'We recommend that the Society should forthwith take in hand the transfer of the control of its work from the Society to the dioceses. We belong to an episcopally governed Church, and whatever the present defects of these dioceses, administrative or otherwise, if the Indian Church of the future is to be an episcopally governed Church, missionary work sooner or later must be handed over to the dioceses. There is no alternative. Under present conditions such complete handing over is not immediately possible. Vague statements are made concerning the handing over of the work of the foreign missionary societies to the "Indian Church" ; but what is the "Indian Church"? It is not possible to hand over a very definite organization like the work of a great missionary society to a body which may be completely "in the air" ; which indeed at the present moment exists far more as a spiritual conception than as an actual mundane fact. To put it simply, it is impossible to hand over men and money to a Church which largely exists only as an ideal. . . .

'We propose that the diocesan bodies controlling the Society's work should be constituted on an elective basis. This can be so arranged as to secure the inclusion of a due representation of the Society's missionaries, and also of Indian representatives of those districts in which the Society has been responsible for the instruction of the Church for many years past.

'This diocesan body will indicate the type and number of missionary recruits which it desires. Those recruits will be selected and trained, so far as their training in England is concerned, by the Society.

[1] Report of the C.M.S. Delegation to India, 1921–2.

'Grants will be made to the dioceses annually, after due consultation with them.

'Trust calls forth trust. The Society's traditions and principles are known. We believe that a generous confidence of the Society in the diocese will be met by a generous sympathy with those traditions and principles. This postulates some method to secure that in the matter of patronage no appointment is made contrary to the conscientious scruples of the several congregations.

'As we have indicated earlier, the Society, through the new and closer relationship of its workers to the dioceses, will have a fuller and more permanent opportunity of giving them its contribution of teaching and truth.

'But chiefly our belief in the presence and work of the Holy Spirit in the young Church of India gives us confidence that the great evangelical truths which our Society has been privileged to implant are safe in His keeping. . . .

'It follows from what we have previously written that there are certain absolutely essential changes in Church organization in India which must precede any final handing over of the work of a foreign missionary society to the Indian Church. The time for Henry Venn's complete euthanasia has not fully come. But it is coming, and the steps which are now being taken to free the Church in India from its state control and to make it truly national bring the time nearer. We cannot wait, however, for the final fruition of this hope. It is quite clear from what has been said that as much handing over as is possible must take place with all dispatch, and that every year of delay will cause irreparable injury to the furtherance of the interests of the Kingdom of God in India. We may now sum up the conclusions to which we have thus far come :

'(i) For the spiritual good of the whole Body of Christ in India the missionary societies must definitely seek some ultimate euthanasia ; they must aim at being absorbed by the Indian Church, and they must deliberately find ways and means of bringing this about.

'(ii) In order to do this, some definite body or bodies genuinely representative of all the elements of the Indian Church must, if they do not at present exist, be brought into existence in each diocese.

'(iii) While, so far as we are concerned, these must necessarily first be brought into existence in connexion with our own branch of the Church, and must therefore be diocesan, they must be so constituted as not to endanger the successful evolution of the larger united Indian Church that is to be.

'(iv) In order that these things may be completely brought about it is essential :

'That the Anglican Church in India should be free from western control ;

'That the episcopate should become constitutional ;

'That there should be the possibility of a large extension of the episcopate ;

'That the episcopal office should be such as not to be beyond the means of the Indian Church ultimately to finance, and should be more in line with the Indian religious genius ;

'That each diocesan government should be really democratic and really representative of the Christians within it, irrespective of race or sex.

'Anything that the Society or the diocese can do to bring about such a condition is well worth doing in the interests of the Kingdom of God in India.

'(*a*) Towards the attainment of some of these conditions considerable advance has been made during the last few years. In every diocese there are diocesan councils, organized on a democratic basis. Steps are also being taken to secure for the Church in India freedom from state control. The Provincial Council has the matter in hand, and it would appear that a genuinely Indian Church, freed from western control, and yet in communion with Canterbury, with a constitutional episcopate and the possibility of a large increase of it, will become a realized fact in the not far distant future.

'The immediate question that concerns the Society is whether it is possible to bring into existence in connexion with the diocesan councils standing committees that could be trusted by the Society to undertake the control of the work hitherto undertaken by the C.M.S. Committees of various kinds. We answer: It is.

'There are indeed many ways in which satisfactory reconstruction of Diocesan Committees could be brought about, and we do not anticipate that the same methods will be used in all dioceses. Simply to afford a single example of how it could be done, we suggest the following type of organization which we should consider perfectly satisfactory. In all the dioceses there are parishes and parish committees elected on a communicant basis. There are in many areas groups of parishes organized as a "District," "Circle" or "Deanery." These groups have been often united in a church council. If standing committees of the dioceses were so constituted as to have on them both lay (men and women) and clerical representatives of each deanery or church council, such standing committees of the dioceses could be trusted to take the place of the Society's corresponding committees or missionary conferences. Such standing committees would by this means conserve the traditions of the various subdivisions (deaneries or archdeaconries), because they would contain proper representatives from each of them. This would also ensure that a standing committee was not dominated by social, political or ecclesiastical cliques. We found approximation to the above plan in certain dioceses, and there seems no strong reason why this form of diocesan government could not be brought into existence. It seems to us that there is no really insuperable difficulty here.

'(*b*) But granted that satisfactory diocesan organization could be devised to which the Society's work could be handed over, how should we then proceed to hand it over, and what body would continue to represent C.M.S. interests in India, in relation to those diocesan committees, at any rate during the process? It is clear that such a body representative of the C.M.S. in India must be brought into existence before anything actually takes place, because such a body would have to function in the actual handing over. It will help us in the elucidation of these two points if we study the defects of the present administration of the C.M.S. so that we may begin by getting rid of those features in our present organization which are most detrimental to the growth of the Indian Church.

'(i) Now the outstanding fact in our present C.M.S. administration is that in the great majority of the dioceses it is quite outside diocesan control, and this is almost equally true in each of the three types which chiefly prevail, viz. :

'Administration by a corresponding committee ;

'Administration by a missionary conference ;

'Administration by a predominantly C.M.S. committee attached in some way or other to the diocesan organization.

'For the great feature in each of these three types which, however camouflaged, makes separation from the diocese an inevitable consequence, is that in each of them administration is actually accomplished through a C.M.S. office and a C.M.S. secretary. . . .

'It will not solve the problem if we make the C.M.S. secretariat and its committees predominantly Indian ; for in that case we shall simply have perpetuated a dual control within each diocese, and as a result the last state of that diocese will be very much worse than the first. It would indeed almost inevitably result in the splitting up of the Anglican body in India into two Churches, one C.M.S. and the other diocesan.

'It seems clear then, that the administration of the work that C.M.S. has hitherto controlled must be handed over to some such reconstructed diocesan organization as we have suggested above, and that within or associated with this diocesan organization must be found room for such executive control as will meet the needs of different aspects of work ; for example, women's work and the control of elementary education. The difficulty arises when we strive to find some kind of satisfactory representation in India of the very large interests which the C.M.S. will continue to have. It would seem essential that C.M.S. should be represented in India by some definite body. On the other hand, such a body must be constituted in such a way as not to interfere with diocesan administration in any particular ; for unless from the very first the relations between the parent committee and the various dioceses are intimate and direct, all we shall have succeeded in doing will be to replace C.M.S. local authority by a C.M.S. all-India authority ; and the latter will in some ways be more dangerous than the former.

'(ii) From the above considerations it seems to us to be clear that the executive control of a large portion of our mission work in India must rapidly become diocesan, and that the parent committee of the C.M.S. should be represented in India by a body which will act as its committee of reference.

'In particular this committee of reference will represent the parent committee in the actual transference of the Society's work to the diocese, acting in each case with the local C.M.S. secretary, who, until the actual transference has taken place, will naturally continue to represent the Society in the diocese.

'The process of handing over our work to the dioceses will take a considerable time. The dioceses themselves are not yet organized to receive it from us. Moreover, long before it is accomplished great changes must needs be made in our mission work in India. . . . We are clear that changes of a radical nature will not come to pass unless there is some definite body whom the parent committee delegates and empowers to see them through. How long such a body should remain in existence it is difficult to say ; that will be for the

parent committee to decide later, when the suggested reorganization of the work has been satisfactorily accomplished. But that such a small body should at once be brought into existence by the parent committee the Delegation are convinced. Such a body should certainly have one, and possibly two, whole-time secretaries. To be comprehensive, it must contain Indian representation and at least one woman member, as well as those who will represent work in both North and South India.

'It will thus be seen that three considerations point to the necessity of some body in India which shall represent the parent committee :

'(i) The need of a committee of reference at least during the whole period of diocesanization.

'(ii) The need of a continuation committee to put into actual practice such proposals for reconstruction as are approved by the parent committee.

'(iii) The need of a co-ordinating committee to maintain balanced proportions between different branches of work and concerted action in respect of any particular type of work in different parts of India.

'There seems no valid reason why a single small committee with a whole-time secretariat should not perform all these functions.

'Recommendation

'In consideration of the principles and conditions outlined in this Report, we recommend that after the conclusion of some such arrangement as has been suggested in the Report whereby the Society is still officially represented in India as a whole, the control of the Society's missions, with the exception of the N.-W. Frontier Province mission, and possibly of one or two other districts, be transferred as rapidly as possible to the several dioceses, such transfer involving the replacement of the Society's administration in these missions by diocesan administration which in many cases has yet to be provided.'

IV. MEMORANDUM ON THE DEANERY SYSTEM IN THE DIOCESE OF OSAKA, JAPAN

'In the year 1918 the work of the station missionaries in the Diocese of Osaka, so far as it concerned superintendence of Japanese workers and their work and payment of their allowances and expenses, was handed over to district committees, the chairman of which, and most of the members, were Japanese. These district committees were known as Deanery Councils, and the chairman as the Dean. There were four Deanery Councils in the Diocese, three of which represented work hitherto carried on by C.M.S. missionaries, and one representing the S.P.G. work.

'The measure of success which the work of these Deanery Councils attained naturally led on to the demand of a similar Committee for the whole Diocese to co-ordinate the work of the four Deanery Councils. Members of the Diocesan Synod, together with C.M.S.

and S.P.G. representatives under the chairmanship of the Bishop, were a committee to form the necessary regulations, and these were adopted by the Societies and the Synod of the Diocese in 1922.

'The Diocesan Committee naturally took over the greater part of the work formerly administered by the Conference of the Missionary Societies, including the locating of workers, Japanese and foreign, when they enter the Diocese, and also their transfer when necessary from one Deanery to another. Care was taken in drawing up these regulations both to safeguard local interests, and also to create common interest in all the work of the Diocese. The scheme has worked well wherever efficient Japanese have been found to carry it through. The C.M.S. has worked heartily in with the scheme, and has put its funds and its workers freely at the disposal of this Mission Board. In the translation of the Japanese regulations, which is appended herewith, it may be noted that the word "Deanery" and "Dean" drop out, and their places are taken by the names "Branch" and "Head." This is merely a question of Japanese nomenclature. The rules for the branch and its head are almost exactly the same as the original rules, made for the "Deanery" and the "Dean."

'REGULATIONS OF DIOCESAN MISSION BOARD

'*Name:* Kobe Diocesan Mission Board.

'*Purpose:* To promote effective evangelistic and pastoral work.

'*Head of Board:* Bishop, who is also Chairman of Council.

'*Sections:* Central Department and branch departments.

'*Central Council:* The Bishop, one representative from the Diocesan Committee, one man and one woman representative from each Missionary Society, one representative from each branch section, also a Superintendent and three lay Christians elected by Synod.

'*Council Meeting:* At least once a year, to make resolutions about evangelistic and pastoral work.

'*Officials:* The central department shall have the following officials, who shall carry out the resolutions of the council meeting:—*Superintendent;* three years; elected by Synod; to superintend work. *Vice-Superintendent;* one year; elected from themselves by Council; to act in absence of Superintendent. *Secretary;* one year; elected by Council meeting; to keep records and conduct communications. *Treasurer;* one year; elected by Council meeting; to conduct all finance.

'*Executive Council:* Head of Board (the Bishop) Superintendent, Vice-Superintendent, one representative of each missionary society, and one of the above-mentioned laymen as elected by the Council meeting.

'*Duties of Central Department:* To superintend branches and decide their budget and accounts. To decide locations, dispatch, and change of locations of workers (Japanese and foreign). Development of evangelistic work and opening or closing of fields. Finance. Education and pensioning of workers. To report changes of location and other important matters to the churches in the several branches.

'*Finance:* To draw up annual budget and appeal to missionary

societies for grant, to collect subscriptions and donations from the several churches for evangelistic and pastoral work, and to draw up an annual account. To disburse workers' salaries, rents, repairs, travelling, etc. (*N.B.*—The salaries and other allowances of foreign workers shall for the present be outside its scope.) To conduct the accounts of the Workers' Pension Fund. To conduct the accounts of the Workers' School and Library.

'*Salaries:* Foreigners are paid by the missionary society direct, the Board taking no authority. Others according to the scales of the missionary societies. Each church shall pay whatever it can towards salary of workers connected with it; shall increase amount annually and aim at self-support as soon as possible. Where payments of churches are insufficient the Board shall make up the scale. Where churches contribute $25 per month towards salary of workers, the latter shall be quasi-pastors or pastors, and their location shall be decided after joint consultation by Board and Committee of the church concerned.

'*Branch Council:* Meeting to be held once yearly. To consist of Japanese clergy and pastors in branch district, male missionaries in district, two catechists elected annually from among their own number; head of branch to conduct election by ballot; one layman appointed annually by each church, one Biblewoman and one woman missionary elected each year from among themselves.

'*Branch Executive Council:* To consist of following officials:—*Head;* three years. *Vice-Head; Director; Secretary,* one year; *Treasurer,* one year.

'*Appointment:* Bishop shall appoint Head; position of Vice-Head shall be filled by a missionary representing the missionary society working in branch district. Branch Council shall elect Director, Secretary and Treasurer.

'*Chairman of Council:* Head and Vice-Head shall be ex-officio chairman and vice-chairman respectively.

'*Duties of branches:* Election of Directors, Secretary and Treasurer. To consult with Central Department in matters of location, dispatch or change of location of workers. To obtain promises every November from the several churches of contributions towards evangelistic and pastoral work in branch district. To prepare budget and submit same to Central Department. To receive grants from Central Department and contributions from churches and disburse same. To present an account to Central Department, and all the churches in the district in January, covering preceding year.

'22nd December 1926.'

V. DOCTRINE AND DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH, 1924, CHAPTER IV, PAR. 95

'¶ 95. § 1. (1) Organization. There shall be such Central Conferences as have been heretofore authorized, or shall be hereafter authorized by the General Conference, or that may develop from authorized Central Mission Conferences as set forth in § 2. (17)

with the privileges and powers as hereinafter set forth, provided that a Central Conference shall have at least a total of twenty ministerial and twenty lay delegates on the basis of representation as set forth in Item (2) hereof.

'(2) The Central Conferences shall be composed of ministerial and lay members in equal numbers, chosen in such manner and with such qualifications as the Central Conference shall itself determine, provided that each Annual Conference, Mission Conference and Mission shall be entitled to at least two ministerial and two lay delegates, and that no other selection of delegates shall be authorized which would provide for more than one ministerial delegate for every six members of an Annual Conference, Mission Conference or Mission, except that a fraction of two-thirds of the ratio fixed by a Central Conference shall entitle an Annual Conference, Mission Conference or Mission to an additional ministerial delegate, and to an additional lay delegate.

'(3) The first meeting of a Central Conference shall be called by the Bishop or Bishops in charge, at such time and place as he or they may select, to which all of the members of the Conferences and Missions concerned shall be invited, and at which a ratio of representation shall be fixed by the Conference, provided that in a Central Conference the ratio of representation shall not be greater than one ministerial delegate to every six members, except as set forth in Item (2). The time and place of the future meetings shall be determined by the Central Conference.

'(4) Each Central Conference shall meet at least once every four years at such time and place as it may determine. The sessions of said Conference shall be presided over by the Bishops in attendance in such order as they may determine. In case no Bishop is present, the Conference shall elect a temporary president from among its own members. The resident Bishops, or a majority of them, with the concurrence of the Executive Committee or other authorized Committee, shall have the authority to call an extra session of the Central Conference to be held at the time and place designated by them.

'(5) The presiding officer of the Central Conference shall decide questions of order, subject to an appeal to the Central Conference, and he shall decide questions of law, subject to an appeal to the General Conference; but questions relating to the interpretation of the Rules and Regulations made by the Central Conference shall be decided by the Central Conference.

'§ 2. Powers. (1) To a Central Conference shall be committed for supervision, in harmony with the book of Discipline and interdenominational contractual agreements, the educational, industrial, publishing, medical and other connectional interests of the Annual Conferences, Mission Conferences and Missions within its territory, and such other matters as may be referred to it by the Annual Conferences, Mission Conferences and Missions concerned, or by order of the General Conference.

'(2) Subject to the approval of the resident Bishops, it shall have the power to prescribe Courses of Study, including those in the vernaculars, for its ministry, both foreign and indigenous, including local preachers, exhorters, Biblewomen, deaconesses, teachers, both male and female, and all other workers whatsoever,

ordained or lay. It shall also make rules and regulations for examinations in these Courses.

'(3) A Central Conference shall have power to make such changes and adaptations as the peculiar conditions on the fields concerned require, regarding church-membership, special advices, worship and the local ministry, and shall have power to decide the official status and ordination of women, provided that no action shall be taken which is contrary to the book of Discipline.

'(4) A Central Conference shall have the power to establish detailed rules, rites and ceremonies for the solemnization of marriage, not contrary to the statute laws of the country or countries within its jurisdiction.

'(5) A Central Conference is authorized to prepare and translate simplified or adapted forms of such parts of the Ritual as it may deem necessary, such changes to receive the approval of the resident Bishop or Bishops.

'(6) A Central Conference shall have authority to edit and publish abridged editions of the Discipline, omitting such sections as refer exclusively to activities in the United States of America.

'(7) A Central Conference shall supervise the missionary work undertaken by the Church located within its bounds and provide suitable organizations for such work; provided that when a Central Conference enters upon such work outside its borders, it shall first consult the Board of Foreign Missions.

'(8) A Central Conference, where the laws of the country permit, shall have the power to incorporate one or more executive boards, or committees, with such membership and such powers as may have been granted by the Central Conference, for the purpose of transacting any necessary business that may arise in the interval between the sessions of the Central Conference, or that may be committed to said boards or committees by the Central Conference.

'(9) A Central Conference is authorized to interpret Article XXIII of the Articles of Religion so as to recognize the government or governments of the country or countries within its territory.

'(10) A Central Conference shall have authority to make such modifications of the rules concerning the temporary economy of the local church as to adapt those rules to the conditions existing in the fields concerned.

'(11) The Central Conference, with the concurrence of the resident Bishop or Bishops concerned, shall have authority to supervise such institutions, interests and properties of the Methodist Episcopal Church in the territory within its jurisdiction as may have been provided by funds raised within said jurisdiction, or as may be entrusted to it. It shall have the power to make rules and regulations for the purchase, holding and transfer of any such property or institution secured or established from resources raised within its jurisdiction, and of such other properties as may be transferred to it by the Conferences or such other organizations, local or general, holding the same; provided, however (*a*) that all procedure shall be subject to the laws of the country or countries concerned; (*b*) that no transfer of property shall be made from one Conference to another without the consent of the Conference holding such property; (*c*) that the existing status of properties

held by local Trustees or other holding bodies shall be recognized. The Central Conference shall not alienate any property or institution, or the proceeds derived from the sale or transfer thereof, from the Methodist Episcopal Church, nor shall the Central Conference involve the Board of Foreign Missions, or any other organization of the Church, in any financial obligation without the official approval of said Board or organization.

'(12) A Central Conference may fix the boundaries of the Annual Conferences, Mission Conferences and Missions within its bounds, proposals for changes first having been submitted to the Annual Conferences concerned as prescribed in the book of Discipline, ¶ 511, provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference, and, provided further, that no Annual Conference shall be organized with less than twenty-five members. It may also, with the consent of the resident Bishops, enter into agreements with other Churches or Missions for the division of territory or of responsibility for Christian work within the territory of the Central Conference.

'(13) A Central Conference shall have powers to fix orders of business suitable for the District and Quarterly Conferences within its territory.

'(14) A Central Conference shall have the power to organize Women's Conferences within its jurisdiction and to determine conditions of membership and powers of the same.

'(15) The Journal of the proceedings of a Central Conference duly signed by the President and Secretary, shall be sent for examination to the General Conference.

'(16) With the exception of determining the number of Bishops a Central Conference shall have authority to recommend the number of general officers in all departments of the work of the Church within the boundaries of the Central Conference.

'(17) A Central Mission Conference shall become a Central Conference upon fulfilment of ¶ 95, § 1, (1) and upon the ratification of the Annual Conferences, Mission Conferences and Missions concerned.

'Central Mission Conferences

'¶ 95A. § 1. (1) Organization. When in any of our foreign mission fields there is more than one Annual Conference or Mission, if ordered by the General Conference it shall be lawful to organize a Central Mission Conference, to be composed either of all the members of those Annual Conferences or Missions, or of delegates from the same, elected according to such ratio as may be agreed upon between the constituent parties, who may also provide for the admission of laymen to such Conference, the number of lay delegates not to exceed that of the ministerial delegates.

'(2) The first meeting of the Central Mission Conference shall be called by the Bishop in charge, at such time and place as he may select, to which all the members of the Conferences and Missions concerned shall be invited, and at which a ratio of representation shall be fixed by the Conference. The time and place of future meetings shall be determined by the Central Mission Conference; provided, that it shall meet at least once in four years.

'(3) A General Superintendent or Missionary Bishop, if present, shall preside over a Central Mission Conference, but in his absence the Conference shall elect a president from among its own members. Missionary Bishops have equal rights and privileges with General Superintendents in the sessions of the Central Mission Conferences with which they may be connected.

'§ 2. Powers. (1) To a Central Conference shall be committed for supervision the educational, industrial, publishing, medical and other connectional interests of the Annual Conferences, Mission Conferences and Missions within its jurisdiction; but never in contravention of the book of Discipline, or the orders of the General Conference; and it shall have no authority to involve the Board of Foreign Missions in any financial responsibility, nor to hold or control the property of the Board without the official permission of the said Board.

'(2) Subject to the approval of the Bishops, it shall have power to arrange courses of study, including those in the vernaculars, for its ministry, both foreign and indigenous, including local preachers, exhorters, Biblewomen, deaconesses, teachers, both male and female, and all other workers whatsoever, ordained or lay.

'(3) In co-operation and collaboration with the Board of Foreign Missions and Woman's Foreign Missionary Society, it shall supervise the missionary work and policy of the indigenous Church and provide suitable organization for such work.

'(4) A Central Mission Conference is authorized to prepare and translate into the vernacular concerned simplified and adapted forms of such parts of the Ritual as may be deemed necessary; to extend Article XXIII of the Articles of Religion to recognize the government or governments of countries within its jurisdiction; such changes to receive the approval of the resident Bishop or Bishops.

'(5) A Central Mission Conference shall have power to make such adaptations regarding membership, special advices, worship and the local ministry, not contrary to the book of Discipline, as the peculiar conditions of the fields concerned call for.

'(6) A Central Mission Conference where the laws of the country permit and subject to proper agreements with the Board of Foreign Missions, shall have power to incorporate an executive Board or Committee with such membership and powers as may be determined by the Central Mission Conference, for the purpose of transacting such necessary business as may arise in the interval between the sessions of the Central Mission Conference or as may be committed to it by the Central Conference.

'(7) A Central Mission Conference shall have the power to establish detailed rules, rites and ceremonies for the solemnization of marriage, not contrary to the statute law of the country or countries within its jurisdiction.

'(8) A Central Mission Conference shall have power to make such rules and regulations for the purchase, holding and transferring of property, not related to the Board of Foreign Missions and the Woman's Foreign Missionary Society, as the local laws allow or require.

'(9) In the Central Mission Conference the right shall be reserved to vote by Conferences or Missions whenever the delegations from

one-third of the several Conferences or Missions represented shall so demand. In such cases the concurrent vote of the delegations from two-thirds of all the Conferences and Missions present and voting shall be necessary to complete an action.

'(10) A Central Mission Conference may fix the boundaries of the Annual Conferences, Mission Conferences and Missions within its jurisdiction, proposals for changes first having been submitted to the Annual Conferences concerned as prescribed in ¶ 511; provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Mission Conference shall first have been determined by the General Conference, and provided, further, that no Conference shall be organized with less than twenty-five members.

'(11) When a Central Mission Conference has been duly organized it shall not be discontinued except by order or consent of the General Conference.

'(12) The Journal of the proceedings of a Central Mission Conference, duly signed by the President and Secretary, shall be sent for examination to the General Conference.'

VI. STATEMENT OF POLICY OF THE WESLEYAN METHODIST MISSIONARY SOCIETY [1]

'Adopted unanimously by the General Committee, 29th April 1914

'N.B. (1) The following is a statement of policy, in part observed by the Society for many years, and in part called for by the progress of the work and the rapidly changing conditions of our time.

'(2) The term "policy" is used throughout to express either the measures and methods adopted by the Society in pursuance of the ends which it has in view, or the principles on which those measures depend.

'(3) The term "Society" is used for convenience and because it is familiar, but it must never be forgotten that the work in every part is the missionary work of the Methodist Church, and the Missionary Society as such is not a guild of voluntary enthusiasts within the Church, but the Church itself as organized for world evangelization.

'(4) This entire statement is based upon certain fundamental assumptions which do not need reaffirmation, e.g.

'(*a*) That the Lord Jesus Christ is the Head of the Church, the source and fulness of her life, and that all rule and all authority belong to Him. (Every reference to "independence" or "self-support," or "self-direction," has its meaning within the larger truth.)

'(*b*) That the ministry derives its authority from Christ our Lord, and that ministers have in every case given assurance of their call to the office and work of the ministry before the question of their selection for service on the foreign field can be considered.

[1] See: Findlay, G. G., and Holdsworth, W. W., *The History of the Wesleyan Methodist Missionary Society*, 1921, pp. 176–81.

'(*c*) That in all its plans and aims the Society is dependent on the guiding and furthering grace of the Holy Spirit.

'*The Fields of Occupation*

'While it is not for the present possible to occupy any new territory, the frontiers of several fields are being steadily moved outward, as for example in Rhodesia, the Gold Coast and Upper Burma. In every district already occupied the Society is observing the recognized laws of comity with other missions, so as to avoid overlapping of effort and waste of energy. In large city centres spheres of influence are determined by mutual agreement with other missions; while in country districts larger areas have been marked off for occupation by the several missions. This rule will be closely followed in all natural expansion of the areas at present occupied.

'A necessary proviso of the above rule is that where an area has been assigned to the Society it should be occupied adequately within a reasonable time; failing that, the right of sole occupation must be relinquished.

'*Men*

'The present state and prospects of the work call for a careful consideration of the type of missionaries to be sent to each of the fields. The initial stages of our work are past. Even in the youngest of our fields there is a native Church and a growing native agency, lay and ministerial. The conditions of the work make it necessary that the foreign missionaries in every district, whether lay or ministerial, shall be a band of picked men capable of leadership.

'It is the policy of the Society to select and send out men whose gifts and training give assurance of their fitness for the work to be done. The work calls for men of culture and strong character, of wide outlook, and having withal a high sense of vocation. This is true of Africa and the West Indies, no less than of the Eastern fields.

'The Society will continue to submit all its missionaries to a period of missionary probation on the field. It is undesirable in all interests to retain on the field those who after patient and sympathetic trial do not appear to be well fitted for the work to which they are sent.

'*The Place of the Missionary on the Field*

'The chief duties of the foreign missionary on the field will be:

'(1) The general oversight of the native Church; the understanding being always that the oversight in detail should be transferred as rapidly as safety allows to an indigenous ministry and to duly constituted local courts.

'(2) The guardianship of doctrine; a sphere in which the young Churches on the field will long need the help of those who have profited by the age-long conflicts of belief and growth of Christian experience among the Churches in the West. In all this there is no intention that the missionary should enforce on the infant Churches

of other continents those aspects of Christian thought that are peculiarly European.

'(3) The training and due equipment of an indigenous Christian ministry in all its branches—for pastoral, evangelistic, educational, medical and philanthropic service. It is the policy of the Society through its missionaries on the field to select its workers with special reference to character and a sense of vocation, and then to train them with a constant twofold reference—to the work for which they are needed. For the oversight of groups of these Churches a more advanced agency is called for. For the pastorate of older Churches, and for responsible evangelistic work, men of special gifts and thorough training are urgently needed, and it is the policy of the Society to give to those native candidates who show fitness for it a thorough Biblical and theological training. This work will occupy an important place in the programme of duties falling to the foreign missionary.

'(4) Leadership in all evangelistic work, whether preaching, teaching or healing. It is essential to such leadership that in each of these branches due attention be given to the training of native workers who will assist until they are able to replace the foreign missionary.

'(5) To watch over the expenditure of the funds provided by the home Church. In this work the missionary, knowing intimately how the money is obtained, must bear special responsibility to the committee and to the home Church.

'(6) Work among women is, on the field, under the direction of the superintendents of circuits and the local committees. At the home base the work is conducted and administered by the committee of the women's auxiliary. Both at home and on the field it is an integral and important part of the Society's activities.[1]

'*The Church on the Field*

'Recognizing that it is not entrusted to us or to any other foreign Society to complete the evangelization of the lands in which we are labouring, but rather to raise up a Christian Church able and willing to assist until it succeeds us in that work, it is the primary aim of the Society to lead men and women into personal fellowship with Jesus Christ; to unite those who have become disciples into churches; and to edify the Church until it becomes an efficient and faithful witness of Jesus Christ.

'It is not the desire of the Society to impose on the infant churches of the mission field every detail of form and constitution found useful in the Methodism of this land. It is rather its aim to embody in the offices and constitution of those churches forms that are indigenous and familiar in the lands where the work is growing.

[1] It is the wish of the Society to associate with its missionaries, laymen (European and native) who are active helpers in our work, and native ministers also, for purposes of assistance and advice in dealing with such funds as are allotted to native work, whether these funds are raised locally or sent out as a general grant by this committee; and these will be appointed from time to time by the committee on the nomination of the local committee.

'It is found, however, that the flexible constitution of Methodism, its circuit and connexional system, its lay offices, its order of lay preachers and class-leaders, its note of warm personal experience, and its provision for Christian fellowship, are admirably adapted to every part of the mission field. These features it is the aim of the Society to foster and maintain, with such modifications in detail as local conditions may call for.

'It is the policy of the Society from the first to set before infant churches on the mission field the duty of contributing to the support of their own ministry, and of erecting their own church buildings, and early to encourage them to take part in the direction of their own affairs.

'It is further the policy of the Society to seek without ceasing to lay upon the Church the duty of self-support and self-government, and no church will be considered as fulfilling its calling that is not taking an active part in the evangelizing of the people in its area. Merely to pay for its own ministry and to maintain its own property is not to fulfil all the functions of a church of Jesus Christ.

'The privilege of self-control must depend on three conditions :

'(1) The presence of an efficient ministry.

'(2) Material ability to support the ministry.

'(3) The presence of laymen in the church able to fill the various offices, and to manage the church's finances.

'To encourage the progress of a church towards self-support and self-government, it is the policy of the Society from time to time to carve out of the larger mission circuits—which are really extensive districts—groups of churches to form a true circuit, to which a native minister is appointed Superintendent. A minister so appointed holds his own Quarterly Meeting and looks, not to the missionary, but to his own stewards for his stipend. Such a circuit, to begin with, is classed as an aided circuit, and receives a grant from the local committee, representing the general committee. This grant diminishes according to scale until the circuit becomes self-supporting, and is classed as such.

'The district synod will for the present fix the minimum stipend to be paid to a native minister in each circuit, and will satisfy itself year by year that the amount fixed has been paid in full.

'It will be expected of the native Church that it will zealously follow up the missionaries' efforts by supplementing their evangelistic work, and by taking over as early as possible the care of infant churches which are the fruit of their joint labours.

'It is the policy of the Society to make a frequent and careful survey of its whole field with a view to stimulating a larger measure of self-support among the native Churches, and in order to ascertain what items of expenditure, especially in the provision and maintenance of property, should be considered the sole or chief responsibility of that church.

'*The Native Ministry*

'In the early stages of a mission church, the native ministry is unavoidably related rather to the mother Church than to the infant Church on the field. The missionaries fix the stipends and pay the ministers, on behalf of the committee. This relation is

only temporary, and never wholly satisfactory. In this position the committee, through the missionaries, is acting for the native Church until she is able to undertake her own work. It is the policy of the Society in every step to consider the Church, and, both in fixing the stipends and directing the work of the native ministers, to move towards an early and smooth transference of the financial responsibility and general management to the native Church.

'The permanent relation of the native ministry must be with the native Church, and less intimately, but not less really, with the mother Church.

'The training of the ministry has been referred to above; another word is necessary. The Society is engaged in perfecting its arrangements for the efficient training of native workers of every grade and for every branch of work. These arrangements include institutions of the following types:

'(1) Elementary and Secondary Normal Schools for teachers, in which government aid is sought wherever possible, and government institutions are used, with the provision of mission hostels.

'(2) Bible schools for the more complete equipment of village teachers and catechists.

'(3) Vernacular theological schools for evangelists.

'(4) Advanced theological colleges, where a fairly high entrance examination is required and the lectures are given mostly in English, while the students receive practical training in their own vernaculars.

'(5) Medical schools.

'Under 3, 4 and 5, the Society seeks to co-operate with other Protestant societies wherever possible, e.g. in Bangalore United Theological College and in the Hankow Medical School.

'*Other Workers*

'It is the policy of the Society to increase steadily the number of native workers, and to send out only the necessary minimum of British missionaries. In the interests of efficiency and economy the Society is making a careful survey of the whole field, with a view to ascertain what duties are now undertaken by British missionaries which might without permanent loss be transferred to native assistants, and similarly what positions are now filled by missionaries that might in the future be filled by native ministers. Having made the survey, the committee will give effect to the necessary changes with as little delay as possible.

'*Consolidation and Expansion*

'It is the policy of the Society to make a careful survey of the field, district by district, with a view to ascertain whether each branch of the work is maintained in its due place and efficiency:

'(1) The care of the Church, including the education of Christian children, whether religious, literary or industrial.

'(2) Evangelism, through the direct preaching of the Word, through education in Christian schools, through literature, and through a ministry of healing and philanthropy.

'It is the aim of the Society to complete its agencies in due pro-

portions, and to make efficient its work on existing stations before any new ground is broken.

'When this is done, the Society will turn its attention especially to those fields that have been left exclusively to its ministry, and to those communities that are most eagerly pressing into relation with the Christian Church.

'These pressing duties, however, must not be regarded as more than wisely-ordered steps towards a more distant goal, and the Society can never withdraw its ear from hearkening to the call that ever comes from the unoccupied regions beyond.

'*The Committee and the Church on the Field*

'In the constitution of the Society the district is the administrative unit, and the Chairman and General Superintendent is the Society's chief representative in the group.

'Accordingly, the general rule of the Society is that no action be taken in any district, and no grant made, on the judgment of any individual missionary, but on the collective judgment of the synod or local committee; or, between synods, in cases of urgency, on the responsible judgment of the Chairman, acting representatively.

'Acting on this principle, it has been possible to confer substantial powers of initiative on our districts.

'The formation of provincial synods in India and Ceylon has further strengthened the organization in those fields; and from time to time the committee will consider the revision of its policy with a view to giving a growing measure of self-control wherever, as in these fields, the native Church is showing the qualities that should earn the larger privilege.

'*Co-operation and Union*

'It is the policy of the Society to co-operate with other Protestant societies wherever such co-operation can secure a larger measure of efficiency and economy in the work undertaken. The following are branches of the work in which co-operation offers special advantage:

'(1) Theological and normal training.

'(2) The higher branches of education as an evangelizing or pastoral agency, e.g. the United Christian College, Madras; the projected Union Colleges for Women in India.

'(3) Industrial education.

'(4) Evangelistic preaching in large cities and at special festivals.

'(5) Hospital work and Medical Schools in large centres.

'(6) Literature.

'As to the complete union of the Churches on any field, the Society recognizes such union as the only right aim—ultimately—of all our work; and has no desire on any field to perpetuate the unhappy divisions by which Western Christianity is rent asunder and enfeebled. On the other hand, hurried union might well lead to hurried and grievous disruption, while a more gradual approach of the several branches of the Church on the mission field might secure ultimately a more intelligent and stable basis of union. It is, moreover, of great importance to the young growing churches

of the mission field that they should for some time to come maintain their connexion with the Churches that under God have given them birth and nurture, and that they should cherish in perpetuity the consciousness of a Catholic rather than a national Christianity.

'Under all the circumstances, it is the policy of the Society for the present to promote a close federation of the Churches, believing that on such lines progress towards ultimate union may wisely proceed.'

VII. A STATEMENT OF MISSIONARY POLICY ENDORSED BY THE GENERAL CONFERENCE OF THE METHODIST CHURCH OF AUSTRALASIA [1]

'The objectives of the Methodist Missionary Society of Australasia are :

'1. The evangelization of the non-Christian populations within those areas at present occupied, or which in the future may be occupied, by the Methodist Church of Australasia.

'2. The Christian instruction of evangelized peoples along lines which will result in the establishing of indigenous Christian Churches, which, as soon as possible, shall become self-supporting, and shall be entrusted with the responsibility of self-government and with the privilege of taking part in the great task of the evangelization of the world.

'The following principles and methods are outlined as those which the Church should follow in order to secure the objectives already indicated, and all missionaries connected with the society are enjoined to observe, so far as possible, these principles and methods in organizing and carrying on the work of God under their charge :

'(*a*) While the board of missions shall be responsible for the support of all its missionaries and workers, other than those belonging to the indigenous Christian Church in any mission district, the Churches on the mission field shall be affectionately urged to recognize their own privilege of sharing in this responsibility, and, furthermore, there shall early be laid upon them the Christian duty of taking part in the larger task of carrying the Gospel to less favoured peoples.

'(*b*) In each mission district there shall be formed an auxiliary of the Society, and among the methods adopted there shall be a Sunday set apart each year in every circuit, on which special sermons shall be preached and the thought and prayer of the congregations directed to the needs of those yet without Christ. Special offerings shall be taken up for the general work of the Society, and wherever possible this appeal shall be preceded by a week of prayer and sacrifice. These special offerings shall be apart from, and in addition to, all other efforts made during the year.

'(*c*) In order further to encourage the Churches on the mission field in self-support and self-government, there shall be separated,

[1] See : *The Harvest Field*, December 1923, pp. 479–80.

wherever practicable, groups of Churches from the larger circuits—which are really extensive districts—to form a true circuit to which a native minister shall be appointed superintendent, and such circuit shall be financially independent.

'For the present, the native minister so appointed, shall be under the guidance and supervision of the Chairman of the district, or whomsoever he may appoint to act in his stead.

'The scale of salaries and allowances to be paid to native ministers shall be fixed by the board on the recommendation of the district synod.

'The policy now outlined is to be regarded, for the present, as tentative and experimental, and the board of missions is empowered to make, from time to time, such variations in the existing regulations of the Society as may be necessary for the carrying into effect of the above policy.

'The board shall report to each General Conference in regard to the measures which have been taken to give effect to the methods and principles now set forth.

'There are some important principles in the above policy which are worthy of special emphasis.

'I. The Principle of Self-Support

'We invite the Church on the mission field to assume, as soon as practicable, the full responsibility for the support of all its own native ministers, catechists, teachers and other native workers, and to bear the whole cost, as soon as may be, of all the work within its borders. While it is very interesting to the subscriber at home to have a native teacher allotted to him as his own personal representative, it is of vital importance that the native Christians themselves should be led to realize the duty and privilege of maintaining their own ministers and teachers. It is good for the workers also to feel an intimate relation with their own people rather than a distant relation to some subscriber overseas. We do not ask the native Church to support the white missionary, for we hold that to be the duty and privilege of the Church at home. We say in effect, to the growing Church on the mission field: "This missionary is our gift to you, and, so long as you have need of his help and counsel, we shall gladly continue him as your friend and adviser; but the task of carrying on the Church is really yours, and you must seek the mental, moral and spiritual equipment which will enable you eventually to direct and control your own religious organization."

'II. The Principle of Self-Control

'Provision is made, for the first time, whereby a native minister may be appointed superintendent of a self-supporting circuit. At present the "circuits" in the mission field are more analogous to our "districts" in the homeland; but it is proposed to excise, wherever advisable, a small circuit, and place it under control of a native minister. This will give, it is hoped, to both minister and people, a new sense of responsibility, and will lead them to feel that the Church is really a part of their own life and not some foreign society in their midst. It is probable there will be needed much

patience before this part of the policy comes to full fruition; but it is the opening of a new door of opportunity for our native Church.

'III. The Principles of Self-Propagation

'Hitherto our Churches on the mission field have made very little direct financial contribution towards the evangelization of the heathen populations. Many of our native Christians, thank God, have made the noblest contribution of all—their very selves. Hundreds have laid down their lives for the sake of the Gospel; and in Papua, New Britain and the Solomons are the lonely graves of men, women and children who left Tonga, Samoa and Fiji to carry the Glad Tidings. Our Church on the mission field has the missionary passion, but we have not given the rank and file the opportunity of sharing in a practical way in the task of winning the world for Christ. That will be now possible. In every village there is taken up a missionary collection, but this has been used, up to the present, to carry on the work in the district. From henceforth, in addition to this collection (which is really what we would call a home mission collection), a special offering will be taken up for others, and we are confident the people will be led to feel a greater responsibility for the salvation of others. It may appear to the casual critic that this is merely a difference in bookkeeping, but there is a vital principle at stake, a principle on which the conquest of the world depends.'

VIII. PROPOSED FOREIGN MISSION POLICIES. AMERICAN BAPTIST FOREIGN MISSION SOCIETIES, 1925

Indigenous Churches and Administration

'1. While originally the work of foreign missions centred about the person of the foreign missionary, increasing cognizance should now be taken of the organized churches that have developed on the mission fields, and administration of Christian work in those lands, including the work of the organized missions from America, should be transferred to the indigenous Church as rapidly as it is prepared to accept and able to discharge the obligations so incurred.

'2. Nationals should not as a rule be brought into the administrative work of the mission by being co-opted or elected to mission committees or mission conferences, as this tends to weaken the indigenous organization and to strengthen the impression that the Church is a foreign institution. On the other hand the personnel and form of organization should be strengthened in such a way as to make possible the effective transfer of administrative responsibility.

'3. Since the aim is to build up churches of nationals charged with the responsibility of winning their own lands for Christ, missionaries should welcome and do their utmost to forward the development of native initiative and responsibility and should use every

endeavour to hasten the day when the Church is prepared to direct its own activities.

'4. It is agreed that immediate wholesale transfer of the work is not generally desirable or practicable. Pending the arrival of the day when all work can be transferred to exclusively native bodies, it is recognized that there is a transition period when there should be direct co-operation between the Church and the mission. During this period the authority and responsibility of the mission for organization and administration of such work as may be transferred, together with the appropriations from the boards for the same, should be transferred to some committee or some appropriate and responsible organization on which both Church and mission are represented, as rapidly as responsibility for administration can be developed. While in certain instances such organizations may be temporary or purely transitional, the effort should be to build permanent indigenous organizations in each case. Since it is our aim to foster a sense of proprietorship in the indigenous Church, each field must decide in the light of local conditions to what extent and for how long a period missionary representation on such bodies should be continued.

'5. Such experience as has been accumulated seems to show that certain forms of work can be more readily and effectively transferred than others. In certain fields progress has been made in the transfer of evangelistic and hospital work and various phases of school work. These seem to offer the natural line of approach to transfer. In making transfer it may be wise to gain experience in the transfer of work appropriations in any given department before responsibility is assumed for such matters as the following: (*a*) Designation and transfer of missionaries, (*b*) The relationship of missionaries to the responsible organization, (*c*) The request to the boards for missionary reinforcements, (*d*) The opening of new work or the continued maintenance of existing work.

'6. During the period of co-operative administration, for the present at least, the following general principles are suggested:

'*a*. National representatives on controlling bodies should be selected by the convention or some related group and should report back to their own constituency.

'*b*. Power of distributing budgets should include the responsibility for raising funds locally and meeting deficits.

'*c*. Missionary representatives on these controlling bodies should be chosen by the mission and should be responsible to the mission and the boards.

'*d*. Administrative relationships of the boards in America with the indigenous Church should still be through the mission, though the boards will naturally maintain direct fraternal relations with the Church and foster a sense of comradeship in the common task of establishing the kingdom of God on earth.

'7. Financial Relationships during the Period of Co-operative Administration.

'*a*. During the transition period, in the interest of the fullest fellowship between missionaries and native leaders, reponsibility for fixing salaries should be transferred from individual missionaries to properly constituted committees, and financial administration should as rapidly as possible be so adjusted as to make it unnecessary

for the individual missionary to have financial relationships with native workers or local churches in such matters as the payment of salaries, rent, travel, etc.

'*b.* As a condition of transferring to co-operative organizations representing both the Churches and the mission the administration of appropriations made by the boards, provision should be made for such financial reports and review of accounts as will give to the boards adequate assurance that the funds are expended in harmony with policies approved by the boards.

'8. Transfer of Property.

'Ultimately the ownership of church, school and hospital buildings erected on the mission field with funds appropriated, in whole or in part, by the boards, should be transferred by sale or otherwise to the indigenous Christian community on conditions to be mutually agreed upon. During the period of co-operative administration, however, the transfer of such properties should proceed gradually and should be accompanied by adequate safeguards against misuse or alienation. While the wide differences in conditions on the several fields make it difficult to suggest specific rules covering cases of transfer, the situation in certain of the fields is such as to require early and careful consideration of this problem, and it is therefore recommended that the boards undertake correspondence with each mission with a view to working out a policy suited to the local conditions.'

IX. CONSTITUTIONAL CHANGES IN THE INDIAN MISSIONS OF THE LONDON MISSIONARY SOCIETY

Resolutions of the Board of Directors, London, December 1920 and April 1921

'That the following resolutions dealing with differing policies for entrusting to the Churches in India increased powers of administration be regarded as tentative until the District Councils have been consulted regarding them, and that the schemes come into force for five years in April 1922, or, with the Board's sanction, at an earlier date:

'*Calcutta:*

'That the Directors approve of the scheme for handing over the work and funds of the Calcutta Mission to a Church Council, to be composed of all the missionaries, with the ordained Indian workers, as ex-officio members, ten representatives elected by the Calcutta Church and five representatives elected by the Murshidabad Churches, with power to the Council to co-opt four other members. That the Directors express the hope that these new proposals, and the reduction of numbers, will allow the Church Council to avail itself at all times of all united strength of both parts of the L.M.S. district.'

'*Benares :*

'That the Directors approve of the creation of a Benares L.M.S. District Church Council to take complete control of all the work hitherto done and of all funds hitherto controlled by the Benares D.C. The Council will be composed of the missionaries, with representatives elected by the churches in the following proportions : three from each of the two city churches, one from each of the country churches, with power to co-opt up to five members, of whom three shall be Indians in the employ of the mission.

'*Almora :*

'*a.* That the Directors approve of the formation of a Council of the L.M.S. Indian churches in Kumaon, to carry on evangelistic work, and to devise means to strengthen the churches ; that each church willing to join the Council shall elect a proportional number of its active members to represent it on the Council. But having in view the fact that only two churches have yet been founded, the Board believes that for the present all the missionaries should be members of the Council, and that the numbers of the Council should not exceed twenty altogether. The work to be financed from local raising and grants from the Board through the Joint Committee, subject to annual revision.

'*b.* That the remainder of the work, largely institutional, be placed under a joint committee consisting of the missionaries, and, for the present, four Indians, two of whom shall be elected by the Council.

'*c.* That the Almora D.C. in conjunction with the Indians previously taken into consultation, be asked to define the relation of the Council to elementary education.

'*Financing of the Calcutta and Benares Church Councils :*

'That in the case of the Calcutta and Benares Church Councils the grant of funds shall no longer be regulated according to the giving of the churches.

'*Self-Support in North India :*

'That a letter be addressed to the three councils in North India pointing out to them that each year should see an advance in Indian church giving, voluntary service and other forms of self-sacrifice for the benefit of their own work.

'*South India :*

'That the following scheme for control of L.M.S. work in South India be approved tentatively :

'*a.* That the Church councils of the South India United Church shall continue to exercise the full control of church matters which they at present possess.

'*b.* That in each of the three language areas, committees be formed comprising (1) the L.M.S. members of the present church councils, or representatives elected by them ; (2) any L.M.S. missionaries not included under No. 1 ; and (3) Indian workers in charge of special forms of work. That these three committees shall

administer all the work controlled by the mission, including institutional work and elementary education.

'*c.* That a Central Council of thirty members, equally Indian and European, be elected from the three combined committees, ten members from each. That the functions of the Central Council be those of the present S.I.D.C., with as liberal an interpretation as possible of the functions of the combined committees.

'*d.* That a grant be made to the Central Council on the basis of the present consolidated grant, and that the Central Council, adding thereto the foreign contributions, shall distribute from this amalgamated fund subsidies to the three combined committees on a decreasing scale, the savings thus effected being placed in a sinking fund to finance expansion.

'*e.* That the Board welcomes the budget system proposed by the South India D.C. and will do all in its power to support it, but that, inasmuch as the special contributions depend in many cases upon some personal tie, the Board cannot see how they can treat them as part of a grant to be given, irrespective of the receipt of the contributions. The Board will welcome any suggestion from the D.C. as to the overcoming of this difficulty.

'*Travancore Church and Mission Councils :*

'*a.* That, subject to the acceptance by the Church Council of the conditions attached, the Directors cordially approve of the scheme for entrusting the Church and evangelistic work in the Travancore area of the L.M.S. to the control of the Church Council :

'(1) That the Church Council Minutes and budget of expenditure be sent to the Board so as to allow the Board to understand the nature of the work to which it contributes.

'(2) The Board will, if possible, maintain its present grants for a period of five years, but requests the Church Council to make its plans for the years thereafter on the principle of a declining grant from the Society.

'(3) That the Church Council shall be responsible, with the help of any subsidy agreed upon, for all Indian appointments under it, including any obligations for allowances and pensions.

'(4) That all European missionaries be appointed by the Society, the Society being responsible, apart from special arrangements with the Church Council, for their salary, pension, passage, etc., at the rates current for the Society's European missionaries in India. That if the Society deems it advisable to withdraw any missionary, it shall have the power to do so.

'(5) That while missionary members of the Church Council receive their appointments from the Board, it is understood that they come under the authority of the Council in all matters over which the Council has jurisdiction. Should the Church Council at any time, in reviewing the requirements of the field, deem one of the European missionaries no longer necessary, the Council shall give two years' notice of the same to the Board to allow proper arrangements being made for his withdrawal from the Travancore area.

'(6) That there shall be no appeal for special subscriptions except through the Society, or through the Society's missionaries, working

under the Society's Regulations, with regard to special contributions, and no communication with Great Britain or Australia about money matters unless it goes through the L.M.S. office.

'(7) That the acceptance of this scheme must not be regarded as pledging the Board under all circumstances to the continuance of grants for institutional work, or to the maintenance of the present staff of European missionaries.

'(8) That the whole scheme shall be subject to revision by mutual arrangement at the end of five years, i.e. on 1st July 1926.

'*Travancore Mission Council :*

'That the Directors approve of the scheme for the formation of a Mission Council in Travancore to supervise and co-ordinate the institutional work of the Society in Travancore, and to be responsible to the Home Board. That the Mission Council consist of all the missionaries and four Indians (two appointed by the Mission Council, and two by the Church Council), but that for the first year the D.C. appoint the two Indian members, who will later be appointed by the Mission Council.

'*Personal Matters :*

'*a.* That European missionaries in South India meet annually together with their wives to deal with all personal matters between themselves and the Board, and for mutual fellowship.

'*b.* That the European missionaries in Bengal, Benares district, Almora, and Travancore should consider the advisability of meeting annually, together with the wives of the missionaries, for mutual fellowship and to deal with all personal matters between themselves and the Board.

'*General :*

'*a.* That in each case the body accepting control, shall present an annual balance sheet, showing income and expenditure, and drawing special attention to changes of policy.

'*b.* That there shall be no appeal for special subscriptions except through the Society, or through the Society's missionaries working under the Society's Regulations with regard to special contributions, and no communication with Great Britain or Australia about money matters unless it goes through the L.M.S. office.

'*c.* That while missionaries assigned to the sphere of the Church Council receive their appointments from the Board, it is understood that they come under the authority of the Council in all matters over which the Council has jurisdiction. Should the Church Council at any time, in reviewing the requirements of the field, deem one of the European missionaries no longer necessary the Council shall give two years' notice of the same to the Board to allow proper arrangements being made for his withdrawal from the area of work.

'*d.* That the Board, while anxious to maintain its subsidy to the Church Councils and to other bodies, reserves the right to put into force the principle of a decreasing grant, and informs the new controlling authorities in India from the outset that in case of financial stringency in Great Britain it may be necessary to ask these authorities in India to share in the reduction of the work which may be necessary to meet the deficiency.'

X. LETTER FROM THE OFFICERS OF THE CONGREGATIONAL CHURCH OF FOOCHOW, CHINA

July 18, 1927

'The Prudential Committee,
The American Board of Foreign Missions,
14 Beacon Street, Boston, Mass., U.S.A.

'*Dear Brethren in Christ:*

'Last February word came to us from the Foochow Mission of the American Board that they had voted to ask the American Board to transfer its authority and responsibility to the Foochow Congregational Church. Later a telegram came from America approving in general of the transfer and asking that details be worked out. Upon receipt of this, we were greatly moved by your generosity and the confidence you have shown in us.

'The loving help, both spiritual and material, given by the American Churches to the Foochow Churches during the last eighty years has been incalculable. We count the help both in personnel and in money as a consecrated gift, which bears witness to the sacred fellowship of Eastern and Western Christians as children of the one Heavenly Father. It is also a clear evidence of the spirit of co-operation between Eastern and Western Christians. We are grateful not merely for the material assistance but even more for the spiritual aid. We mean by spiritual aid the service of the missionaries whom you have sent to Fukien and who in their persons have expressed something of the personality of Christ.

'Now that we are in the process of transfer of responsibility from the mission to the Church, it is as if the mother eagle were suddenly giving her fledglings the opportunity to try their wings. For eighty years the loving care of the mission for the Foochow churches has never failed. On the day that they are being pushed out of the nest and compelled to fly, it is hoped that the eaglets may diligently and courageously exert themselves, and that the mother eagle may give such help as is necessary when it is needed most.

'Your letter of March 24 enquires with regard to the methods of procedure after the transfer. Since the matter was urgent and the time of the church annual meeting does not come until next November, in order to get the general opinion of the Church, we called a special meeting of the Executive Committees of the three stations and also invited all of the missionaries for a general discussion. The results of this discussion were embodied in formal votes which were passed by the Church Executive Committee, and which will be submitted to the church annual meeting for final approval. In the meantime the Church Executive Committee is carrying on the work on the basis outlined. The votes bearing on the questions raised in your letter of March 24 are here transcribed for your convenience.

'A. Missionary Personnel

'1. The Church requests the Foochow Mission of the American Board to prepare a list of the present staff, giving the academic

and professional experience, present appointment to work, and date of next furlough of each missionary and to submit the same to the Executive Committee of the Church, which will, on the basis of this list, recognize and confirm the appointments of such members.

'2. In order to conserve the continuity of the existing work, the Committee will, except under extraordinary circumstances, make no changes in the nature or place of work of the present missionaries.

'3. The Church may immediately select a number of missionaries to act as secretaries in the various departments of church work.

'4. From the date of the transfer, all changes in location, office, or assignment to work shall be made by the Executive Committee of the Church, subject to the consent of the individual concerned.

'5. Missionaries who have received such recognition and who are thus assigned annually to work shall be directly responsible to the Foochow Congregational Church, and their status shall be the same as that of the Chinese church workers.

'6. Any missionary of the American Board who has passed his language examinations, been appointed to work by the Church, and can qualify in any of the following four groups is a regular voting member of the Church Councils :

'*a.* Missionaries appointed as Executive Secretaries by the Church and those at the head of church institutions (as hospitals, schools, etc.).

'*b.* Regularly ordained ministers who have been so recognized by the Church.

'*c.* Unordained missionaries (men or women) engaged in evangelistic work who have been recognized as preachers by the District or Annual Meetings and thus have the same standing as Chinese preachers.

'*d.* Missionaries not in the above classes may be appointed by any local church as one of their delegates, and in special cases others may be co-opted as members by the district or annual meeting.

'7. It is our conviction that the foreign missionary has a permanent place in the Chinese Church. We therefore request the American Board to increase rather than decrease the total number of missionaries appointed to Foochow.

'8. Before any missionary leaves the field for regular furlough, the Executive Committee of the Church shall decide the question of return to the field and the nature and location of such missionary's work for the next term of service, such decision to be subject to the approval of the Prudential Committee of the American Board.

'9. Requests for missionary reinforcements, including those for special types of workers, shall be made directly to the Prudential Committee by the Church.

'10. The salaries, allowances, residential and furlough expenses, language tuition, etc., of missionaries shall, as in the past, be borne and administered by the Mission.

'B. Property

'1. The Church requests that, with the exception of missionary residences, property held by the mission which is necessary to the Church for the carrying on of its work be leased or loaned to the Church. The American Board shall in the meantime continue

to hold the title deeds to such property. The loan or lease shall be set forth in a written contract between the parties concerned.

'2. In regard to missionary residences and other mission buildings or property having a close connexion with any branch of the Church's work, its use shall be determined by mutual agreement between the Church and the mission.

'3. When mission property lent or leased to the Church is no longer needed for the work of the Church, it shall automatically revert to the mission.

'4. The Church shall be responsible for the ordinary repairs and upkeep of property loaned or leased from the mission.

'C. Finances

'1. The Church requests that in the future all work funds (men and women, evangelistic, educational, medical, etc.) be sent by the American Board in Boston direct to the Church for distribution, the Church sending in estimates and financial reports direct, but that gold drafts continue to be sent through the mission treasurer and be exchanged into Chinese currency by him.

'2. The Church undertakes to make a full annual report of work done, including a statement of receipts and expenditures, which after being carefully audited shall be published throughout the Church and reported to individuals or organizations which contribute funds.

'3. Of recent years the financial situation has been very unstable, the standard of living has been rising rapidly, the cost of maintaining valuable existing work has been greatly increased. With changing social conditions new needs have arisen, so there are many urgent calls for new work which will involve heavy expense. We are therefore offering the two following proposals with regard to finance.

'*a*. We urgently request the American Board to continue to assist the Church financially each year with a total amount at least as great as in the past.

'*b*. We are planning ways and means to have the Church accept more financial responsibility, and will use our utmost strength to increase the amount of Chinese contributions in order to care for the permanent expenses of the Church.

'D. Medical Work

'1. We consider the medical work as an integral part of the work of the Church which should be dealt with on the same basis as the other branches of the work.

'2. The Church has already organized a Board of Managers to deal with hospital problems, including both men's and women's hospitals.

'3. We approve of carrying forward the plans already so well begun for a Union General Hospital in Foochow.

'E. Foochow College

'The Board of Managers has been reorganized under the Foochow Congregational Church and the school has already been registered

under the regulations of the Chinese government. These steps were taken because they seemed to the Board of Managers at the time the best means of conserving the results of several generations of missionary labour. Subject to the final approval of the church annual meeting, the Foochow Congregational Church is willing to undertake responsibility for the school on the following conditions :

'1. That we ask the American Board for help as follows :

'(*a*) To provide and support three or more full-time American teachers.

'(*b*) To rent the present property to the Church at 5 per cent of its value as the annual rental.

'(*c*) To provide not less than $2000.00 gold annually for current expenses, and in addition a special gift each year sufficient to cover the annual rental as above.

'2. That the Church undertake as its obligation :

'(*a*) To maintain the Christian spirit of the school.

'(*b*) To provide ordinary repairs on the property.

'(*c*) To render regular reports of the school, including finances.

'3. That all matters of enlargement or development of the school be on consultation between the Church and the American Board.

'4. We see no difficulty from this side in retaining the Massachusetts Charter and the American Board of Trustees of the school.

'The above votes give in broad outline the plans for transfer of responsibility under which we are now tentatively proceeding and which we submit to you for approval. If we are fortunate enough to secure your approval, we intend to submit the plan to the annual meeting of the Church in November, by approval of which body it may become finally settled.

'With cordial Christian greetings and awaiting your further instructions, we remain,

'Fraternally yours,

'(Signed) JOSEPH C. D. SING,
Moderator.
Y. S. LIN,
General Secretary.'

XI. PLAN OF CO-OPERATION BETWEEN THE JAPAN MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS AND THE KUMIAI CHURCHES OF JAPAN, 1922

'The following plan of co-operation between the Japan Mission and the Kumiai Churches of Japan, having received the unanimous approval of both the mission and the Churches, was approved by the Prudential Committee, on the understanding that it involved only the evangelistic work of the American Board and not that of the three women's boards, and that the proposed board of directors for this evangelistic work included not only the regular

board of directors of the Kumiai Churches but also three representatives of the Japan Mission :

' 1. That a union of forces be effected between the Kumiai Body and the Japan Mission in all that relates to the evangelistic work of the Kumiai Body and the American Board.

' 2. That the Kumiai Body and the mission approve of the inclusion of the mission churches within the Kumiai Body.

' 3. That the Board of Directors of the Kumiai Churches together with three representatives of the mission assume full administrative responsibility for all evangelistic work.

' 4. That the American Board review the estimates made by the Board of Directors and sanctioned by the mission in Annual Meeting, and make its appropriations to the Kumiai Body.

' 5. That the missionaries of each station of the mission " join hands " with the Local Association of the Kumiai Churches for the purpose of aiding the local churches and promoting general evangelistic work.

' 6. That all questions of missionary reinforcements for evangelistic work, of the return of evangelistic missionaries from furlough, and of the location of missionaries engaged in evangelistic work, be decided by the Board of Directors.

' 7. That the administration of the " Evangelistic Loan Fund " be hereafter in the hands of the Board of Directors, who shall also safeguard all prior engagements regarding the use of this fund.

' 8. That, in evangelistic work, the Board of Directors continue the mission's present methods and policy, practically unchanged, for at least one year after the going into effect of the above recommendations, after which time such adjustments be made as after careful investigation, seem necessary.

' 9. That the above recommendations go into effect from January 1, 1922.

' 10. That, in case a revision of the above recommendations seems desirable, this be effected by conference between the Kumiai Body and the mission.' [1]

XII. THE SCHEME OF DEVOLUTION OF THE ARCOT ASSEMBLY, 1925

' I. Object

' The object of this scheme is to provide for the formation of an ecclesiastical organization, to be known as the Madras Church Council of the South India United Church, which shall supersede the present Madras and Arcot Councils and the Indian Church Board of the American Arcot Mission, and, in co-operation with the missions which are at present associated with these councils, and other missions which may hereafter be associated with the Madras Church Council, shall, in addition to its ordinary ecclesiastical functions, control and carry on evangelistic work, together with

[1] Quoted from a letter to Dr A. L. Warnshuis from Dr William E. Strong, dated 20th January 1923.

such educational and other work as may, by mutual agreement between the missions and the Church, be handed over to it from time to time.

' II. Organization

' The organization shall consist of :

1. Pastorate Committees.
2. Circle Committees.
3. The Madras Church Council.
4. A Board of Administration.
5. A Joint Committee of the Council and Missions.

' III. The Pastorate Committee

' 1. *Definition :* A Pastorate Committee is a body consisting of representatives from one or more organized churches.

' 2. *Membership :* (1) *Ex officio.* The pastor and the other members of the church session, together with the church stewards (called by some " deacons ") in churches where such exist.

' (2) *By appointment.* One additional member may be appointed by the Board of Administration for every four ex-officio members.

' 3. *Officers :* The officers shall be a chairman, a secretary, and treasurer. The pastor shall be ex-officio chairman. If a church is vacant the Pastorate Committee shall elect a chairman subject to the approval of the Board of Administration. Any two offices, but not more than two, may be held by the same person. The officers shall be jointly responsible for carrying out the decisions of the committee and shall divide the work among themselves as may be mutually agreed on or as may be decided by the committee.

' 4. *Meetings* : The Committee shall ordinarily meet once a month at the call of the chairman, and there shall be at least four statutory meetings a year.

' 5. *Functions :* Among the functions shall be the following :

' (1) To make its own rules, subject to the approval of the Circle Committee.

' (2) To submit annually to the Circle Committee, for its approval and transmission to the Board of Administration, an estimate of proposed income and expenditure for the following year.

' (3) To submit monthly accounts of the income and expenditure of the pastorate to the Circle chairman.

' (4) To collect church and other moneys as provided for in the budget approved of by the Board of Administration, and to account for them to the treasurer of the Circle Committee.

' (5) To receive and disburse funds committed to the Pastorate Committee by the Circle Committee.

' (6) To carry on work entrusted to it by the Circle Committee.

' (7) To promote self-support and to take measures for the deepening of the spiritual life and the evangelistic spirit of the churches.

' 6. *Chairman's Veto :*

' (1) The chairman of the Pastorate Committee may veto any action of the committee. Such veto shall act as a stay on procedure until the Circle Committee deals with the matter, provided that :

'(*a*) The chairman of the Pastorate Committee reports his veto to the chairman of the Circle Committee within a week, and

'(*b*) The Circle Committee chairman supports the veto.

'(2) If the chairman of the Circle Committee does not support the veto, the action of the Pastorate Committee is operative.

'IV. The Circle Committee

'1. *Definition :* A Circle Committee is a body composed of representatives from the Pastorate Committees within an area defined by the Church Council together with ex-officio and appointed members as provided for in Article 2, below.

'2. *Membership :* (1) *Ex officio.* All ordained ministers in the area defined as a Circle whose work is under the control of the Church Council.

'(2) *By election.* Two representatives elected by each Pastorate Committee, and one additional representative for every 400 baptized adult members of the Christian community of the Pastorate.

'(3) *By appointment.* The Board of Administration may appoint on a Circle Committee one member for every three otherwise appointed. The co-operating missions may suggest the names of persons whom they consider suitable for appointment.

'3. *Officers :* The officers shall be a chairman, a vice-chairman, a secretary, and a treasurer. The chairman shall be nominated by the co-operating mission or missions of the area and approved of by the Board of Administration. The other officers shall be elected by the Circle Committee. If desired by the Circle Committee the chairman may also be the treasurer.

'The question as to when and under what circumstances a Circle shall be entitled to elect its own chairman shall be determined by the Board of Administration subject to the approval of the Joint Committee of the Council and Missions.

'4. *Meetings :* Meetings shall be held at the call of the chairman. There shall be at least four statutory meetings a year.

'5. *Functions :*

'(1) To make its own rules subject to the approval of the Board of Administration.

'(2) To elect representatives to the Board of Administration in accordance with the rules.

'(3) To receive estimates and accounts from the Pastorate Committees, and after revision and consolidation to submit them to the Board of Administration.

'(4) To receive from the Pastorate Committees monthly accounts of receipts and disbursements and to submit them to the treasurer of the Board of Administration.

'(5) To disburse grants from the Board of Administration.

'(6) To receive and review the minutes of the Pastorate Committees.

'(7) To supervise, in association with the Pastorate Committees, the work of the agents, to transfer agents within the Circle, and (subject to review by the Board) to appoint, discipline and dismiss agents.

'(8) To promote self-support and enforce the regulations of the Board of Administration in regard to this and other matters.

'(9) To adopt measures for the promotion of the spiritual life and the missionary spirit of the churches.

'(10) To recommend to the Church Council suitable candidates for the ministry, either on its own initiative or as proposed by the Pastorate Committee.

'6. *Chairman's Veto :*

'(1) The minutes of each Pastorate Committee shall be submitted to the chairman of the Circle by the secretary of the Committee within one week of the meeting which they record.

'(2) The chairman of the Circle Committee may veto the action of the Pastorate Committee, and such veto shall act as a stay on procedure until the Circle Committee deals with the matter.

'(3) The chairman of the Circle Committee may veto any action of the Circle Committee. Such veto shall act as a stay on procedure until the Board of Administration deals with the matter, provided that :

'(*a*) The chairman of the Circle Committee reports the veto to the chairman of the Board of Administration within a week, and

'(*b*) The chairman of the Board of Administration supports the veto.

'(4) If the chairman of the Board of Administration does not support the veto the action of the Circle Committee is operative.

'V. The Madras Church Council

'1. *Area :* The churches within the area defined in Article 1 above shall belong to the Madras Church Council.

'2. *Membership :*

'(1) *Ex officio.*

'(*a*) All ordained ministers of the S.I.U. Church residing within the bounds of the Council.

'(*b*) All ordained missionaries of the co-operating missions.

'2. *By election :*

'(*a*) One lay representative from each organized church.

'(*b*) One additional member from each organized church having more than 200 communicants.

'3. *Functions :* The Church Council rules shall be so revised as to make provision for the inclusion of the following functions :

'(1) To elect two members annually to the Joint Committee of the Council and missions.

'(2) To receive and consider estimates framed by the Board of Administration.

'(3) To receive money from local and foreign sources and transmit it to the Board of Administration.

'(4) To determine a scale of salaries of ministers.

'(5) To adopt measures for the promotion of the spiritual and intellectual welfare of the ministers and agents.

'(6) To arrange for the transfer of ministers.

'(7) To determine the boundaries of the Circles and pastorates.

'(8) To receive the annual report of the Board of Administration and to review the work of the Board.

'(9) To call for and scrutinize the records of the Circle and Pastorate Committees in cases where this seems desirable.

'VI. The Board of Administration

'1. *Purpose:* For the prompt and efficient control of the administrative work of the Church Council there shall be constituted a Board of Administration, which shall be regarded as a committee of the Council and be responsible to it.

'2. *Membership:*

'(1) *Ex officio:*

'(*a*) The President of the Council.

'(*b*) The Chairmen of the Circle Committees.

'(*c*) Agents in the direct employment of the Board (of a status to be hereafter defined).

'(2) *By election:*

'Two representatives from each Circle Committee, one of whom shall be a layman.

'(3) *By appointment:*

'(*a*) Three by the Church Council.

'(*b*) A number not exceeding six by the Joint Committee of the Council and missions.

'(4) *By co-option:*

'The Board may co-opt four additional members.

'3. *Officers:* The officers shall be a chairman, a vice-chairman, a secretary, and a treasurer. The chairman and the treasurer shall be elected by the Joint Committee of the Council and Missions. The offices of chairman and treasurer may be held by one person. The vice-chairman and the secretary shall be elected by the Board.

'4. *Meetings:* There shall be two statutory meetings a year. The chairman shall have the power to convene additional meetings in accordance with rules to be made hereafter.

'5. *Functions:*

'(1) To make its own rules, subject to the approval of the Council, and approve rules for Circles and Pastorate Committees.

'(2) To appoint standing committees, including an Executive Committee to which it may delegate such of its functions as may seem desirable.

'(3) To (*a*) receive and consider estimates presented by Circle Committees; (*b*) Frame and consolidate estimates for submission to the Church Council and the co-operating missions; and (*c*) Present an annual report and statement of accounts to the said bodies.

'(4) To receive money from the Church Council and disburse the same.

'(5) To receive and decide all references and appeals from the Circle Committee regularly presented.

'(6) To confirm the appointment and dismissal of agents, and to arrange for the transfer of agents between Circles.

'(7) To determine scales of salaries of agents and to decide questions relating to increments.

'(8) To manage land and buildings placed in the charge of the Church Council by the co-operating missions or obtained by the Council.

'(9) To promote self-support and encourage the development of the missionary spirit among the churches.

'6. *Chairman's Veto:*

'(1) The minutes of the Circle Committees shall be submitted to

the chairman of the Board of Administration within one week of the meeting they record.

'(2) The chairman of the Board may veto any action of a Circle Committee, and such a veto shall act as a stay on procedure until the Board of Administration acts on the matter.

'(3) The chairman of the Board may veto any action of the Board of Administration. Such veto shall act as a stay on procedure until the Executive Committee of the Church Council deals with the matter, provided that :

'(*a*) The chairman reports the veto to the Secretary of the Church Council within one week ;

'(*b*) The secretary of the Church Council supports the veto.

'(4) If the secretary of the Church Council does not support the veto, the action of the Board of Administration is operative.

'VII. The Joint Committee of the Council and Missions

'1. *Definition :* The Joint Committee of the Council and Missions shall be the medium of communication between the Church Council and the missions co-operating with it.

'2. *Membership :* It shall consist of two members elected by the Church Council and two by each of the co-operating missions.

'3. *Convener :* There shall be a convener elected by the Committee, who shall also act as secretary.

'4. *Meetings :* The committee shall meet at least once a year.

'5. *Functions :*

'(1) Until the churches connected with the Madras Church Council are able, by government grants, school fees and contributions, to raise on the field two-thirds of the funds needed to carry on the work of the Board of Administration, the Joint Committee of the Council and Missions shall appoint the Chairman and Treasurer of the Board.

'(2) The Joint Committee of the Council and Missions may appoint six members on the Board of Administration, the proportion being approximate to the work carried on by the co-operating missions.

'(3) Actions materially altering the constitution of the Council and especially actions affecting the relation of the Council to the co-operating missions shall be referred to (*a*) the Joint Committee of the Council and Missions and (*b*) through it to the several missions, for their approval. These must receive the approval of all these bodies before they are operative.

'(4) The Joint Committee of the Council and Missions shall receive from the Board of Administration annual reports and statements of accounts, and forward copies of these to the co-operating missions.

'VIII. General Provisions

'1. Only communicant members of the S.I.U. Church may hold office in the Madras Church Council, or in any of the committees constituted under the scheme.

'2. By the term "layman" is to be understood one who is not an ordained minister, but it is highly desirable that those elected to any body as laymen be not in the employment of the Board.

'3. In so far as discipline is an ecclesiastical matter it shall be administered in accordance with the rules of the Church Council, and ministers shall as hitherto be subject only to the discipline of the Church Council, but agents working under the scheme shall be subject to the discipline (other than ecclesiastical) of the various controlling bodies.

'4. In addition to the right of appeal in strictly ecclesiastical matters, to which the rules of the Church Council shall apply, there shall be a right of appeal from the Pastorate Committee to the Circle Committee, from the Circle Committee to the Board of Administration, and from the Board of Administration to the Church Council, subject to rules to be afterwards adopted. There shall be no appeal in these matters to any body beyond the Church Council.

'5. Provision shall be made for an annual audit of the accounts of all treasurers.

'6. It is to be distinctly understood that women are eligible for membership on the Board of Administration, Circle Committees and Pastorate Committees in accordance with the rules governing membership on each, and that they may also be members of special committees.

'7. The power of veto given in sections III. 6, IV. 6 and VI. 6 shall be used only in cases of great seriousness and then only after all other means have failed.

'8. This present scheme shall be subject to revision after five years subject to provision of Art. VII. 5 (3). But amendments may be proposed at any time subject to the same provision.

'PROPOSED ARRANGEMENTS OF CIRCLES

'After a careful consideration of all the possible arrangements, the special committee propose that there be eight Circles as follows, with the understanding that the arrangement be considered tentative and subject to revision by the Board of Administration in the light of experience gained in administering the work: (1) the Northern Circle, (2) the Western Circle, (3) the Eastern Circle, (4) the Central Circle, (5) the Southern Circle, all of these as now constituted under the Indian Church Board of the Arcot Mission, and (6) the Madras Circle, consisting of the S.I.U. Churches in Madras and Arkonam and the village work of the missions connected with these churches; (7) the Conjeevaram Circle comprising the work of the U.F.C. Missions in the stations of Conjeevaram and Sreeperambadur transferred to the Council, and (8) the Chingleput Circle comprising the work of the U.F.C. Mission in the Chingleput station transferred to the Council.'

XIII. WESTERN INDIA DEVOLUTION SCHEME OF THE UNITED FREE CHURCH OF SCOTLAND, OCTOBER 18, 1921

'1. *Object:* The object of this scheme is to transfer to the Bombay Presbytery of the Presbyterian Church in India a gradually increasing amount of the work at present carried on by the Western India Mission Council.

'2. *The Board:* The executive authority shall consist of a Board, responsible to the Presbytery, which shall be constituted as follows:

'(*a*) Those in charge of work who are directly responsible for that work to the Board.

'(*b*) The pastors of the Ambroli Marathi Church, Bombay, and Nana's Peth Church, Poona.

'(*c*) Three members elected by the Presbytery from among the office-bearers of the Presbyterian Church in India (not being ministers), who shall not be workers paid by the Board, and who may not be members of the Presbytery for the time being. These members shall retire in rotation, one each year, but the retiring member may be re-elected.

'(*d*) One member, who shall not be a worker paid by the Board, to be elected annually, from among the office-bearers of the church, by each congregation which contributes over Rs.600 annually to the funds of the Board.

'*Note:* It is understood that, at the inception of the scheme, the services of missionaries then superintending departments of work would be lent to the Board, and that, so long as the Presbytery is in receipt of grants from the Foreign Mission Committee, representatives of the Mission Council should be on the Board. It is desired that the superintendence of the work at present in the hands of missionaries should be transferred as it is found possible to Indian workers. It would be for the Presbytery to determine when the Board was in a position to appoint its own workers to the superintendence of these departments, and, on such appointments being made, these workers would naturally become members of the Board under rule 2 (*a*).

'3. *Office-Bearers:* The Presbytery shall appoint annually three officials (a convener, a secretary and a treasurer) of the Board.

'4. *Meetings:* The Board shall meet at least once a quarter. It shall keep regular minutes of business done and decisions come to, which shall annually be submitted to the Presbytery.

'5. *Duties:* The duties of the Board shall be the supervision of the work in the places entrusted to it.

'6. *Annual Report:* The Board shall call for reports from the executive officers of the work done by them. An annual report of the work done by the Board shall be presented to the Presbytery and to the Mission Council as long as the Presbytery receives funds through the Mission Council.

'7. *Grants from the Foreign Mission Committee:* The grants from the Foreign Mission Committee shall be forwarded to the Presbytery through the Mission Council.

'*Note:* It is proposed to transfer to the Board the grant for mission expenses at present given by the Foreign Mission Committee to the Western India Mission Council for the transferred work. It is understood the Foreign Mission Committee reserve the right to revise the grants.

'8. *Local Income:* The Presbytery shall continually endeavour to raise an increasingly large local income for the ordinary expenses and the expansion of the work. All local income received in the form of subscriptions from churches and individuals shall be utilized in carrying on work in a particular part of the field, hereinafter

called the Home Mission District. The amount of the Foreign Mission Committee grant allocated by the Board for this district, shall be proportionate to the amount of local subscriptions, the ratio varying in relation to the needs of the district, and the paying capacity of the churches.

'9. *Budget :* Annual budget showing estimates of income and expenditure for the coming calendar year shall be submitted through the Presbytery to the Mission Council in October.

'10. *Annual Statement of Accounts :* The treasurer shall be responsible to the Board for the proper disbursing of all moneys received by the Board. The Board shall receive quarterly statements of accounts from the local treasurers, and shall publish an annual statement of accounts of income and expenditure.

'11. *Audit :* The Board shall annually appoint auditors to audit the accounts of those who are in charge of work under its supervision. The accounts of the treasurers shall be examined annually by professional auditors.

'12. *Mission Property :* The Presbytery shall be responsible for the upkeep of all buildings, the use of which is granted by the Mission Council for mission purposes.

'13. *The Staff :* All appointments and dismissals of agents and alternations in their budgeted salaries shall be made by the Board. The Local Executive Committees shall have power to make suspensions and local transfers of agents.

'14. *Local Executive Committee :* The Board shall constitute :

'(*a*) Local Executive Committees consisting of members of the Board resident in the Mission areas worked by the Bombay and Poona centres.

'(*b*) A Local Executive Committee consisting of the missionary in charge of the Home Mission District, and one member elected annually by a congregation subscribing an annual contribution of Re.1 or more per head (with a minimum of Rs.50 per year).

'These Committees shall be responsible for the details of the work done in the Bombay and Poona areas and the Home Mission district respectively.

'*Note :* The fully organized congregations shall remain as before under the authority of their Kirk-Sessions and of their Presbytery ; but the Kirk-Sessions shall be enjoined to support the Local Executive Committees, and to adopt measures to enlist the active sympathy of the entire membership of the congregations in the work under this scheme.

'The Board shall annually appoint to each Committee two officials (a chairman and a secretary, who shall also be treasurer). The latter shall pay all expenses according to the budgets, and he shall keep all financial records.

'Local Executive Committee shall meet at least once a month. All business that requires to go before the Board from the Local Committees shall be presented in the form of minutes.

'The Local Committees shall act as " Managers " of the primary schools " recognized " according to Government regulations, and shall appoint one " correspondent " for each centre. The Local Committee shall appoint visitors for each recognized school.

'15. *Amendments :* If any change in this scheme shall appear desirable, written notice shall be given to the Presbytery at the

stated meeting before the proposal is to be brought forward, and a copy of the notice shall be forwarded to the secretary of the Western India Mission Council. A two-thirds majority of the Presbytery shall be necessary before any amendment can be passed. No amendment shall come into effect until it is approved by the Foreign Mission Committee.

'Minute of the Western India Mission Council regarding work to be handed over to the proposed Board :

'"The Council resolved to transfer to the proposed Board at first the evangelistic work and the primary schools for boys in the areas worked in Bombay, and Poona District, the Boys' Hostel in Poona, and the work carried on in Thana."'

XIV. REPORT OF SAHARANPUR CONFERENCE, 1921

'Principles Adopted by the Conference

'1. That while we have commonly used the phraseology "mission and church" yet the real question at issue is the relation between the Presbyterian Church in India and the Presbyterian Church in the United States of America.

'2. We re-affirm the principle of independence of the National Church, "an Indian Church not identified with an American Church but independent, national, free, related to the Churches of other lands as an equal, working with them to save and unite mankind." The independence of the Church need not exclude connexion of the missionary with the Church Courts in India. When the Church on the field desires it the ordained members of the mission should become members of the Presbytery in full and regular standing, and the lay members of the mission—men and women—are advised to become members of the local churches.

'3. The Church has a right to a voice in all work carried on within the bounds of its organization or closely related with it.

'4. The Church as a Church should be self-sustained and governed and the missions as missions have a vital work to do in co-operation with the Church. The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples ; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing ; to co-operate so long as necessary with those churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ.

'5. We believe that the aims and development of the Indian Church will best be realized when the church and mission are united in the closest co-operation, and when such co-operation is the dominating principle in all forms of their work.

'While advocating mutual co-operation between the church and the mission we yet believe that the best results of mission work in India will be attained when right lines of distinction are observed between the functions of the Indian Church and those of the foreign

mission ; the mission contributing to the establishment of Indian churches and looking forward to passing on into unoccupied regions when its work is done.

'While there has been a measure of co-operation in the past we recognize that it is a living movement in which we are engaged, and our present effort is to formulate the terms of co-operation under which such living and sympathetic adjustments can be made as will meet the changed condition the future will be sure to necessitate.

'6. Holding this view it would seem to us that the solution of the present problem is to be found not in disparaging the Indian Church nor in dividing its strength nor in diminishing its responsibilities, but in just the opposite course, by increasing its authority, by expecting more of it, by making it the great agency of evangelization. Instead of transferring a few strong Indian leaders from the Indian Church to become members of a foreign mission in order that they might share in the administration of money from America, we would transfer the administration of the money to the Indian Church for work which the Church is prepared to take over or to some such joint co-operative body as proposed by the Church in India. Along with the taking over of joint authority over the resources of the American Church there rests upon the Indian Church a peculiar responsibility to take a great forward step in her benevolences. In recognition of this principle there should be some ratio between the gifts of the Church for missionary work and the share she takes in the administration of funds from America.

'Wherever such funds are made over by the Board it should be on the basis of an adequate organization for budgeting, administering and accounting for this money, and definite provision by the body to which the funds are committed for a continuous and steady growth in self-support by the Church.

'Personal and voluntary evangelism and service in the interest of the Church and the systematic giving of money or time, as the equivalent of money, should be from the beginning inculcated (encouraged) in believers, and any financial or other aid given through the mission should be carefully set forth as provisional and gradually rendered unnecessary by the ever-increasing contributions by the Church. We commend to the Church the study of indigenous methods of giving.

'7. The transfer of functions and activities from the mission to the Church should provide in some way for the full participation of women in the administration of work to which they contribute equally with men.

'A Plan to Secure More Effective Co-operation Between the Church in America, Working Through the Missions, and the Church in India

'Subject to the approval of the Presbyteries, Missions and Board of Foreign Missions, it was decided :

'*I. The Presbyterial Committees*

'1. That the Board of Foreign Missions through the India Council be requested to overture each Presbytery to constitute a committee to which shall be entrusted the evangelistic work now

carried on by the mission, educational work carried on in and for the villages, and zenana work.

'That this committee shall be elected by the Presbytery and shall be composed of foreign missionaries so chosen as to secure representation for each district, and Indians; one-third of the total to be women, missionary or Indian, elected by the Presbytery on nomination by the Women's Presbyterial Society.

'That representation shall be based upon the amounts contributed by the Board of Foreign Missions and the Presbytery respectively. If the Presbytery contributes for pastoral and evangelistic work within the bounds of the Presbytery one-fifth of the total spent by the Presbytery and the Board for such work, this plan may be adopted, and the Presbytery shall have the right to elect Indians as members of the Committee up to half the total membership of the Committee. As the contributions of the Presbytery increase a different ratio of representation is to be worked out.

'That the Presbytery shall agree to elect Indians for membership in this Committee, who are members of the Church within the bounds of the Presbytery; possess the educational qualifications of a matriculate, except by two-thirds vote of the Presbytery or the certificate of a recognized Bible or divinity school, and who have had at least five years' experience in mission or church work.

'That the Board of Foreign Missions shall agree that only missionaries shall be eligible to membership in this Committee, who have a working knowledge of the language and who have had at least five years' experience in India.

'2. Work and Funds to be Transferred:

'(*a*) That the Board of Foreign Missions agree to transfer through the India Council or the missions to the Committee of Presbytery all evangelistic work, Class IV, and educational work carried on, in and for the villages and institutions having a distinct connexion with evangelistic work; all Indian workers ordinarily required to maintain and conduct that work; and all funds now appropriated to that work.

(*b*) That the Presbytery shall agree to conduct Every-Member Campaigns in order to educate the Church to give more freely to the support of evangelistic work.

'3. The Organization and Powers of the Committee:

'(*a*) That the Committee shall be authorized to organize itself, with the understanding that the treasurer of the mission shall be the secretary-treasurer of the Committee.

'(*b*) That the Committee be empowered to prepare estimates for the work entrusted to it, administer the funds (not including the fixation of salaries) assigned by the Board and the Presbytery; appoint, transfer, dismiss agents and employees (reserving for the latter the right of appeal to the Presbytery), determine the policy of the work, to recommend through the Intermediary Board to the Property Committee of the Mission extensive alterations or remodelling in existing buildings and prepare an order of preference for new property. The rules and regulations concerning the appointment, transfer, dismissal, pay, increments of agents working under the Presbyterial Committee shall be the same as those of the mission within whose bounds the work is carried on. At the end of two years if changes are desired they shall be made in consultation with

the mission. Salaries of all agents except of those who are members of the Intermediary Board, which shall be fixed by the India Council, shall be determined by the Intermediary Board.

'(*c*) That this Committee shall budget the travelling expenses of its members at Intermediate Railway Fare rates.

'4. Audit, Review and Report:

'(*a*) That all who administer funds, under the Presbyterial Committee, shall submit their accounts, together with the vouchers, to an Auditing Committee of three to be elected by the Presbytery, one member of which shall be the treasurer of the Committee. This Committee shall have the authority to employ a certificated accountant, if deemed desirable.

'(*b*) That the Presbyterial Committee shall require that all workers submit, at regular intervals, reports of development and progress of the work.

'(*c*) That the Presbyterial Committee shall encourage the transmission of quarterly letters to the Secretary of Specific Work, New York.

'(*d*) That the Presbytery shall present to the Intermediary Board a copy of the Proceedings of its Committee and an Annual Report of the expenditure of the funds given it by the Board of Foreign Missions, together with a report of its Auditing Committee on the same, and detailed estimates for the next fiscal year.

'(*e*) That the Presbyterial Committee shall transmit through the Intermediary Board to the Board of Foreign Missions an Annual Narrative Report.

'5. Women's Work:

'That Women's Presbyterial Societies shall be formed, membership to be open to all women missionaries, Biblewomen and representatives from each organized church.

'*II. Joint Committees, Educational and Medical*

'1. (*a*) That the educational work be committed to a Joint Educational Committee for each mission area. High Schools and Anglo-Vernacular Middle Schools shall be entitled to one missionary representative each on the Committee. Colleges shall be entitled to two missionary representatives each. The total number of missionary representatives shall be at least eight, the Presbyteries to elect an equal number of men or women, who are representatives of the above-mentioned institutions, their election being based on nominations made by the institutions.

'(*b*) That the medical work be committed to a joint medical committee for each mission area. Each institution shall be entitled to one missionary representative on the Committee. The total number of missionary representatives shall not exceed five, the Presbytery to elect an equal number, men or women, who are connected with medical institutions, their election being based on nominations made by the institutions concerned.

'(*c*) That any member of the mission or any mission agent or any member of the Presbyterian Church in India, willing to undertake to be present at the meetings of the Committee, shall be eligible for election of membership in these Joint Committees. Members of these Committees shall be elected for a term of three years.

'2. Powers of these Committees :

'(*a*) That these Joint Committees shall, subject to the regulation hereinafter defined, be authorized to prepare estimates for the work entrusted to them, administer the funds assigned by the Intermediary Board, appoint, transfer, dismiss agents and employees ; reserving for them the right of appeal to the Intermediary Board, and determine the policy of the work. These Committees shall be competent to recommend through the Intermediary Board to the Property Committee of the Mission extensive alterations or the remodelling of existing buildings, and prepare an order of preference for new property. These Committees shall budget the travelling expenses of their members at Intermediate Railway Fare rates.

'(*b*) That proposals regarding the location of missionaries shall ordinarily originate in the Joint Committees and in the Presbyterial Committee and be presented through the Intermediary Board to the Mission.

'3. Funds at the Disposal of these Committees :

'That appropriations for Class V, except so much as shall be made over to the Presbyterial Committee, shall be at the disposal of the Joint Educational Committee. Class VI appropriations shall be at the disposal of the Joint Medical Committee.

'*III. Intermediary Board*

'1. That there shall be an Intermediary Board composed of nine members, one of whom shall be the Treasurer of the Mission, who shall be ex-officio Secretary-Treasurer of the Committee, four members to be elected by the mission, two from Presbytery, to be elected from Presbytery's representatives on the Joint Committees (one from each Presbytery in areas where there are two Presbyteries), and one by each Joint Committee from among its members.

'That the members of the Committee shall be elected for two years (with due consideration for rotation), with the right of re-election for one term.

'2. Powers of the Intermediary Board :

'That the Board shall act as a Finance Committee to receive, modify and transmit estimates through the India Council to the Board, to allocate sums to the Joint Committees, to arrange for the audit of accounts and other financial work ; to hear cases of appeal from the Joint Committees, to review the proceedings of the Joint Committees with a view to co-ordinating all branches of the work. If the Intermediary Board disapproves of any action of a Joint Committee it shall recommit that action to that Committee with explanation, after which it must receive a two-thirds vote of the Committee concerned to be adopted.

'The Board shall receive from Presbytery (see I–4, *d*, *e*, above) the reports of and estimates for work carried on by the Presbyterial Committee. It is understood that this Board shall exercise the greatest care to safeguard the ecclesiastical rights of Presbytery.

'J. C. R. Ewing, *Chairman.*
'K. P. Ganguli }
'H. K. Wright } *Secretaries.*'

XV. REPORT OF THE COMMITTEE APPOINTED BY THE KWANGTUNG DIVISIONAL COUNCIL LOOKING TOWARD THE COMPLETE AUTONOMY OF THE CHINESE CHURCH

'The Executive Committee of the Kwangtung Divisional Council of the Church of Christ in China at a meeting held on December 16, 1925, passed the following resolution :

' " That in our judgment the time has come for the realization of the complete autonomy of the Chinese Church. Therefore the administration of the various forms of work carried on by the missions co-operating in the Divisional Council of the Church of Christ in China should be given over to the same as soon as possible.

' " From the time of the transfer of this work the missions shall cease to exercise authority over it.

' " The allocation of aid either in personnel or funds should likewise be committed to the Council or such organization as it may create.

' " The details of the plan and procedure for carrying out the transfer shall be referred to a special committee to work out for presentation to the Council."

'The following is the report of the Committee appointed under the terms of the foregoing resolution :

Regulations Governing Transfer from Missions to Church

' *I. Mission Staffs (Provisional)*

' 1. Council requests the various missions to prepare a list of their present staffs, giving the academic and professional experience of their members with dates of next furlough, and to submit the same to the Executive Committee of the Council, which will, on the basis of this list, recognize and confirm the appointments of such members. Missionaries on furlough and those on the field but not definitely assigned shall be dealt with as provided for under II, Clause 1.

' 2. In order to conserve the continuity of the existing work the Council will, except under extraordinary circumstances, make no changes as regards the nature or place of work of the present mission staffs.

' 3. The Council may immediately select a number of missionaries to act temporarily as secretaries in the various departments of the Church's work.

II. Mission Staffs (Permanent)

' 1. After the transfer of staffs all changes in location, office, or assignment shall be made by the Executive Committee of the Council on the recommendation of the Personnel Committee of the Council, subject to the consent of the individual concerned.

'2. Missionaries who have received such recognition and assignment shall be directly responsible to the Chinese Church and their status shall be the same as that of the Chinese church workers.

'3. It is the conviction of this Council that the foreign missionary has a permanent place in the Chinese Church. We therefore request the Mission Boards that for the next ten years they increase rather than diminish the total of their present force.

'4. Before any missionary leaves the field for regular furlough the Executive Committee of the Council shall, on recommendation of the Personnel Committee, decide the question of return to the field and the nature and location of such missionary's work for the next term of service, such decision to be subject to the approval of the Mission Board.

'5. Requests for missionary reinforcements, including those for special types of workers, shall be made directly to the Mission Boards by the Council. (The fact that missionaries already representing such Boards will naturally be consulted in such matters and asked to support the request of the Council is mentioned in a covering letter.)

'6. The salaries, allowances, residential and furlough expenses, language tuition, etc., of missionaries shall, as in the past, be borne and administered by the missions conceived in accordance with the regulations of their respective missions. (Expenses for travel from residence to place of regular daily work shall be provided by the mission. Travel about the field in prosecution of the work of the Church shall be provided for in the Church's budget.)

'*III. Property*

'1. Council requests that, apart from the residences of missionaries, property held by the missions which is necessary to the Church for the carrying on of its work be loaned (or leased for a nominal sum) to the Church. The missions shall in the meantime continue to hold the title deeds to such property. The loan or lease shall be set forth in a written contract between the parties concerned.

'2. In regard to missionary residences and other mission buildings or property having a close connexion with any branch of the Church's work, its use shall be determined by mutual agreement between the Church and the mission concerned.

'3. When mission property lent or leased to the Council is no longer needed for the work of the Church it shall automatically revert to the mission.

'4. The Council shall be responsible for the ordinary repairs and upkeep of property loaned or leased from the mission.

'*IV. Funds*

'1. Council shall establish a central treasurer's office, and requests that all funds hitherto contributed for evangelistic, educational and medical work be handed over to the Council for administration through the said office.

'2. Council requests that for the time being, the treasurer's office of the American Presbyterian, American Board and United

Brethren Missions serve the Council in the capacity of this central treasurer's office.

'3. In making appeals to the contributing bodies for funds to carry on the regular work the Council shall submit a detailed budget of estimated expenditure for the ensuing year.

'4. Council shall publish annually an audited statement of account, with a report of the year's work, which shall be presented to the Church and to the contributing societies and individuals.

'5. It shall be the policy of this Council to secure funds from Chinese at home and abroad for the permanent maintenance of the various forms of church activity, including educational and medical work.

'6. It is the conviction of this Council that the Church will be able to carry a gradually increasing share of the financial burden, but the obligations imposed by the work already established are so heavy that there is little likelihood such work can be carried on efficiently without at least the amount provided at present by the missions.

'Notwithstanding this increase in the measure of self-support and the consequent release of funds now being used for the maintenance of work already in operation, the interests of the Church in China will require an increased contribution from abroad to meet the urgent need for the development of new work in all parts of the field.

'Therefore, to preserve the continuity of the work and to provide for its efficient administration Council requests :

'(1) That during the next five years the mission boards do not reduce their present annual contributions to the Church, and

'(2) That if after the expiration of five years said boards find it necessary or desirable to reduce their gifts, such reduction be effected on the basis of a gradually decreasing scale.

'*V. Departments of Work*

'A. Evangelistic

'1. The Council shall establish a Board of Evangelism. The Executive Committee of the Council is instructed to appoint a committee which shall draft the constitution of the said Board, on which Board each District Association shall be represented.

'2. The duties of the Board of Evangelism shall include the following :

'(1) To promote the early establishment of an indigenous church.

'(2) To extend evangelism into new fields.

'(3) To correlate plans for evangelistic work.

'(4) To administer the funds entrusted to it by the Council for evangelistic work.

'3. When District Associations require aid in working force, funds, or property they shall present a request to the Council, which shall, after investigation and according to its ability, grant the necessary assistance. The District Associations shall then be responsible for the administration of the aid thus given.

'B. Educational

'1. The transfer of responsibility for the administration of educational work shall be according to the resolution adopted at

the last annual meeting of the Divisional Council, which is as follows :

' " *Educational Board :* The Divisional Council shall establish a General Educational Board which shall supervise the educational work of the Church and aid its educational institutions to fulfil their proper function. Educational institutions of Middle School grade and Higher grade shall have their own Board of Directors which shall be responsible to the above Educational Board. The latter shall have the right to appoint one member to represent it on each Board of Directors." This resolution was approved and referred to the " Committee of Ten " as constituted earlier during the year for effecting the purposes contemplated in this resolution.

' 2. In order to place the educational work of the Church on a permanent basis the Council shall pay special attention to the securing of funds for the endowment of the same.

' C. Medical

' The Council shall establish a Medical Board. The Executive Committee of the Council is instructed to appoint a committee which shall draft the constitution of the said Board. This constitution shall follow the general lines suggested by the Conference and Retreat of October 1921, as follows :

' " The Divisional Council shall establish a General Medical Board whose duty it shall be to aid and promote this branch of the Church's service. Each hospital and medical school shall have its own board of directors, responsible to the General Board of the Council, and such boards of directors shall likewise have one member a representative of the General Medical Board."

' D. Union Work

' The administration of union work shall follow in general the recommendations of the Conference and Retreat which are as follows :

' " In the case of union institutions in which some of the co-operating missions are connected with the Church of Christ in China and some are not, the contributions of the former shall be made to the institution through the Divisional Council of the Church of Christ in China.'

' *Special*

' 1. The Council shall revise the present constitution of the Kwangtung Division of the Church of Christ in China in harmony with the changes proposed above.

' 2. The Council shall prepare a letter of thanks to be sent to the various mission boards which have been so generously assisting the work of the Chinese Church.

' Council shall devise plans for the cultivation of closer friendships between the Chinese Church and the Church abroad.

' 3. Council shall write a letter to the mission boards explaining the reasons for the changes proposed herein.

' 4. Council requests the missions on the field to express their opinion regarding the proposed plan of reorganization, particularly transfer of personnel and funds, if possible not later than January 31, 1926.

' 5. Council requests the mission boards to take action and report

thereon before the beginning of June 1926, in order that data may be available for the annual meeting of the Divisional Council.'

XVI. AMENDED CONSTITUTION OF THE KWANG-TUNG DIVISIONAL COUNCIL OF THE CHURCH OF CHRIST IN CHINA [1]

'The following is the report of the Committee on Revision of the Constitution appointed under the terms of the Resolutions which provide for the transfer of the work of the missions to the Church and the consequent reorganization of the same as adopted by the Executive Committee of the Divisional Council and submitted to the District Association and to be voted on at the Annual Meeting on June 1, 2 and 3, 1926. This is a translation from the Chinese copy, which is in all cases the authoritative text.

'Section I. Name

'*Article 1:* The Church of Christ in China is made up of believers in Christ united in the spirit of self-government, self-support and self-propagation. The Kwangtung Divisional Council of the Church of Christ in China is composed of such churches in the province of Kwangtung and also such as are outside of Kwangtung for the Cantonese, which are uniting because of the essential unity of their purpose and aim. Thus this body is called the Kwangtung Divisional Council of the Church of Christ in China.

'Section II. Purpose

'*Article 2:* The purpose of the Church of Christ in China is to unite believers in living the Christian life, in propagating Christ's teachings and in promoting the spread of His Kingdom throughout the world.

'Section III. Function

'*Article 3:* The Divisional Council shall function in the following way:

'1. To unify and co-ordinate all the churches within the sphere of the Divisional Council.

'2. To help and encourage all the churches within the sphere of the Divisional Council.

'3. To extend and develop Christian activities in unoccupied parts of the field.

'4. To represent all the churches within the sphere of the Divisional Council in communication with the Churches in China and abroad for their mutual benefit.

[1] See: China Christian Year Book, 1926, pp. 474–80.

'SECTION IV. UNITS

'*Article 4:* Groups of Christians within the sphere of the Divisional Council, and desiring to become a unit of it, may be admitted by subscribing to the following regulations, presenting a petition to the Executive Committee and receiving recognition from the same :

'1. The name of the church congregation shall be the Church of Christ in China.

'2. The congregation shall subscribe to the purpose of the Church of Christ in China as per Art. 2.

'3. The congregation shall have at least twenty-five communicants.

'4. The congregation shall have among its membership such as are able to bear the responsibilities of office-bearing and of the work involved.

'5. The church (congregational) shall assume responsibility for its finances.

'6. The congregation shall support the Divisional Council in its functions and conform to the basic requirements as laid down by it.

'7. The congregation shall annually bear a part of the expenses of the Divisional Council.

'PROBATIONAL CHURCHES

'*Article 5:* Groups of Christians within the borders of the Divisional Council desiring to form a church as a unit belonging to the Council and able to observe all the regulations as set forth in Art. 4, with the exception of not being able at once to conform to clause 5, may present a petition of their desire to the Executive Committee of the Council ; after investigation the Executive Committee may temporarily recognize such an application for membership, and when the time comes when it can observe all the requirements it will be recognized as a full unit and enjoy all the privileges belonging to such membership.

'*Article 6:* If any of the churches belonging to the Divisional Council should not come up to the requirements of Art. 4, the same may be deprived of membership in the Council by motion of any annual meeting. If action must be taken before the annual meeting the Executive Committee may decide provided it receives over a two-thirds majority vote of its membership pending approval by the Annual Meeting.

'SECTION V. PROVINCIAL ASSEMBLY

'*Article 7:* The churches composing the Council shall hold an annual meeting. If the Executive Committee considers a meeting necessary, or if more than five of the churches belonging to the Council unite in a request, the Executive Committee may call a special meeting.

'*Article 8:* The date, the place and the agenda of the annual meeting shall be decided by the Executive Committee.

'*Article 9:* The Provincial Assembly shall be composed of the following groups of delegates :

'1. Representatives of all churches in full standing within the bounds of the Council: churches with from twenty-five to two hundred, one delegate; churches with from two hundred and one to four hundred, two delegates; four hundred and one to six hundred, three delegates, and so on in proportion.

'2. Representatives appointed from the probational churches, by the Executive Committee (the number of these must not exceed one-fifth the total number of delegates under No. 1).

'3. Representatives of the specialized institutions other than the evangelistic work carried on by the Church within the bounds of the Divisional Council, such as schools, hospitals, etc., etc. (the number of these must not exceed two-tenths of the total number under No. 1).

'4. The Members of the Executive Committee and Executive Secretaries.

'Those specially invited by the Executive outside the above four groups (the number of these must not exceed one-tenth of the total number of delegates under No. 1).

'*Article 10:* Delegates attending the Assembly must be Christians. They shall present certificates of their appointment as delegates before exercising the powers of nominating and voting.

'*Article 11:* A total of two-fifths of the delegates of those congregations entitled to representation shall form a quorum for the transaction of business.

'The officers of the Assembly shall be elected by it.

'*Article 12:* The responsibilities and the power of the Provincial Assembly shall be as follows:

'1. To frame the basic requirements of all the churches or other organizations which it may create within the sphere.

'2. To decide upon the general plans for the development of the whole Church.

'3. To elect the Executive Committee.

'4. To receive and review all reports of the Executive Committee.

'5. The final division with regard to recognition or suspension rom membership of any of its constituent units.

'SECTION VI. EXECUTIVE COMMITTEE

'*Article 13:* The Executive Committee shall be its highest court when the Assembly is not in session.

'*Article 14:* The Executive Committee shall consist of twenty-one members elected by the Assembly.

'*Article 15:* Membership in the Executive Committee shall be for three years. They shall be divided in three classes of seven each and the Assembly shall each year elect a new class. If a vacancy occurs between the meetings of the Assembly, it shall be filled by the Executive Committee.

'*Article 16:* The Executive Committee shall elect a chairman, two vice-chairmen, a secretary and a treasurer, holding office for one year. These shall be elected by the Executive Committee at its first meeting after the Assembly.

'*Article 17:* The Executive Committee shall hold regular meetings monthly. Seven members shall form a quorum. Special meetings may be called by the chairman.

'*Article 18:* The Executive Committee shall be responsible for the following functions:

'1. To carry out the functions of the Church as per Art. 3 of this Constitution.

'2. To carry out the actions of the Assembly.

'3. In the name of the Council to acquire, possess, hold, administer or dispose of the immovable property of the Divisional Council and to have all the benefits attached to the same.

'4. In the name of the Council to preserve and take charge of the immovable property of the organizations of the Council and, all parties agreeing, to dispose of the same.

'5. To plan for the finances of the Council and decide on the estimates and the appropriations.

'6. To engage, direct or dismiss the Executive Secretaries of the Council or any of its employees.

'7. To organize all temporary and permanent Committees and decide on their powers and their duties.

'8. To investigate and decide on all applications for membership in the Council and issue certificates of membership.

'9. To prepare for the annual meeting of the Provincial Assembly and present a report to it of the year's work.

'10. To determine the by-laws of the Council.

'Section VII. Committee

'*Article 19:* With the object of securing the benefits of united action in extending, regulating, and assisting the work, the Council shall, according to geographical relationships, divide the churches into a certain number of District Associations and appoint Committees to take charge of the same (or provide for their administration).

'*Article 20:* The Council shall appoint special Committees or Boards to take charge of the educational, evangelistic, medical, literature and other specialized departments of work.

'*Article 21:* The organizations and the functions of the district associations, boards, the special and ordinary Committees shall be defined by the by-laws or by action of the Divisional Council.

'Section VIII. Secretaries

'*Article 22:* The Council may appoint Secretaries to carry out the actions of the Assembly or the Executive Committee in its various forms of work.

'*Article 23:* The office and the duties of the Secretaries will be specified in the by-laws or other regulations.

'Section IX. Amendments

'*Article 24:* Amendments to the Constitution shall be voted on by the Provincial Assembly. All proposed amendments shall be presented to the Executive Committee for examination, and three months previous to the meeting of the Assembly announced to all the Churches within its sphere. A majority of two-thirds of the delegates present in a properly constituted Assembly shall be necessary for approval before becoming effective.'

XVII. FULL TEXT OF THE NEW ZEALAND PRESBYTERIAN MISSION'S STATEMENT OF TRANSFER

'The full text of the Mission's Statement of Transfer follows :

'*Whereas*, In the year 1901 the Presbyterian Church of New Zealand, with the object of promoting the Kingdom of God through the Gospel of Jesus Christ, commenced mission work in the Upper Poon Ue and Fa Districts of the Province of Kwangtung, whence many of the Chinese in New Zealand had come and whither many had already returned ; and

'*Whereas*, The work of the mission then established has developed along evangelistic, medical and educational lines so that to-day its interest in these three spheres of work are represented as follows :

'1. In evangelistic work, by church buildings, preachers, Bible-women, and foreign missionaries distributed throughout the Upper Poon Ue, Fa, Upper Naam Hoi and Tsung Fa Districts and the western suburbs of Canton ; and by one staff unit in the Canton Union Theological College, together with a share in the Morrison hostel ;

'2. In medical work, by the Hospital of Universal Love at Kong Chuen to which is attached a training school for nurses, with a Chinese and foreign staff of doctors and nurses ;

'3. In educational work, by the Poon Kei boarding school for boys, with Chinese and foreign staff, at Ko Tong ; the Tak Kei boarding school for girls with Chinese and foreign staff at Kong Chuen ; several small village schools for boys and girls in the districts above named ; and a staff, property and current expense unit in the Union Normal School for Women at Sai Chuen ; and

'*Whereas*, There has grown up in connexion with the work of the mission a body of Chinese Christians who became an integral part of the Western Synod of the Presbyterian Church in Kwangtung, which Church, in the year 1919 was merged in the Kwangtung Synod of the Church of Christ in China, and

'*Whereas*, In November 1925, in response to overtures from the said Synod, recommending that missions co-operating with the Synod transfer to it the administration of the various forms of work under their control, a representative body of the missions concerned passed the following resolution—" In our judgment the time has come when, in the best interests of the Kingdom of Christ and the developing of a self-propagating, self-governing and self-supporting Chinese Church, the direction and control of the work hitherto carried on by the missions in Kwangtung co-operating with the Church of Christ in China, and such other work as may be mutually agreed upon, should be committed to the Synod of this Church, it being understood that the actual transfer of the various fields of work be at such time and upon such terms as shall be mutually agreed upon by the Church of Christ in China and the missions concerned," and

'*Whereas*, The New Zealand Presbyterian Mission, at a meeting of its Council on 25th January 1927, decided, in accordance with the principles of the foregoing resolution and the " Regulations

governing Transfer from the Mission to the Church " set forth in Schedule " A " of this statement, to hand over control of the major portion of its work, equipment, staff and funds to the Kwangtung Synod of the Church of Christ in China, such decision being subsequently ratified by cable by the Foreign Missions Committee of the Presbyterian Church of New Zealand :

' *Be it Known*, That the New Zealand Presbyterian Mission, acting on behalf of the Presbyterian Church of New Zealand, and reposing complete confidence in the Christian purpose and integrity of the Kwangtung Synod of the Church of Christ in China, does by these presents entrust to the control of the said Synod the following :

' 1. Such staff, property, equipment and funds in regular use by the mission for evangelistic and village school work within the bounds of the said Synod, as shall be set forth in the deed of transfer ;

' 2. The Kong Chuen Hospital, with its present equipment, staff and annual contribution, as shall appear in the deed of transfer, such transfer to be in conformity with the plan for devolution of medical work contained in the memorandum approved by the Synod at its meeting in September 1926, and appended hereto ;

' 3. The Poon Kei school for boys at Ko Tong, together with staff and annual grant, and the Tak Kei school for girls at Kong Chuen, together with staff and annual grant, as shall appear in the deed of transfer ; such transfer being made on condition that, and so long as the schools are used to provide Christian education for the children of Christians and others who are desirous that their children should have a Christian education.

' The duration of the aforesaid transfer shall in the first place be a period of five years, at the end of which time the position shall be reviewed by both parties, when it may be continued, modified or dealt with as shall seem best to both parties concerned. The Presbyterian Church of New Zealand cannot be held responsible for any debts incurred by the Synod during the period of this agreement.

' While, however, the period of transfer agreed on is five years, the agreement is subject to the same conditions under which the mission has always operated, viz., the annual grant and support of missionaries is only guaranteed from year to year by the Foreign Missions Committee of the Presbyterian Church of New Zealand, which is dependent on the free-will offerings of church members. But in the event of the Presbyterian Church of New Zealand being unable to make the whole or part of the contribution herein agreed upon, it shall give one year's notice of such inability to the Synod, so that the latter may have time to plan for the future carrying on of the work.

' While the terms of transfer have already received the general approval of the Foreign Missions Committee of the Presbyterian Church of New Zealand, the details of the present statement are subject to ratification of this Committee, after which a formal deed of transfer, including a list of missionary staff, property, equipment and funds available, shall be drawn up and signed by representatives of the Synod and the mission on behalf of the Presbyterian Church of New Zealand.

' On behalf of the New Zealand Presbyterian Mission,

' (Signed) JOHN KIRK, *Chairman*.

' (Signed) H. DAVIES, *Secretary*.'

XVIII. PLANS OF CO-OPERATION PROPOSED AT THE EVALUATION CONFERENCE OF THE PRESBYTERIAN CHURCH IN THE U.S.A., HELD AT SHANGHAI, 1926

'Tsinan Plan of Co-operation

'The plan wrought out by the Tsinan Conference includes :

'1. The maintenance of the main features of the present church organization, whether Presbyterian or union, and its development in such a way as to preserve the sacred character of its officers and courts, enlarge the scope of its activities to embrace most of those now administered by the mission or Joint Councils, and secure more perfect Sino-foreign co-operation.

'2. In each organized church or closely contiguous group of churches, the joining of sessions, deacons and deaconesses, and representatives of various departments of activity with the local missionaries to form a committee for the administration of all local work not under a special board of directors.

'3. In unorganized Christian groups, the formation by Presbytery of some simple organization for the prosecution of the work.

'4. The invitation by Presbytery of the missionaries within its bounds, together with representatives of the various departments of work, men and women, to form the Presbytery's Board of Church Activities, with executive and departmental committees.

'5. The formation by the Synod of a divisional, or provincial, Board of Church Activities to include its own executive committee, four representatives of each Presbytery, an additional representative for each additional 1000 members above the minimum to be determined, the mission's representative in China Council and co-opted members not exceeding half the above total ; this Synodical Board to appoint an executive committee, also departmental committees or boards, not necessarily limited to its own members ; missionaries never to be a majority in either Presbyterial or Synodical Board.

'6. For an experimental period of three years, the turning over to the Church of the Board's appropriations for such work as the Church may undertake.

'7. Consultation with the Presbytery's Activity Board as to requests for new mission forces and the return of missionaries from furlough.

'Nanking Conference Plans

'The Nanking Conference presented no definite plan, but gave approval to two principles, namely, the enlargement of the scope of the present church courts so as to admit women and laymen and, pending the accomplishment of this, the carrying on of the joint work of mission and Church through the Presbyteries or Co-operation Committees. The several plans in operation in the missions represented in this Conference are as follows :

'1. *Central China Mission Plan :* Funds for evangelistic work, primary schools, travel and repairs are paid in a lump sum to the

Presbyteries. This allocation carries with it the right of decision regarding salaries, the dismissal and transfer of Chinese evangelists. Foreign workers are also subject to assignment but only after consultation with the mission.

'Estimates for evangelistic work and primary schools are prepared by a joint committee of the Presbytery and mission.

'All ordained men are members of Presbytery, subject to its rules, and have a full share in its work.

'2. *Kiangan Mission Plan:* Co-operation Committees differ somewhat in the several stations, but consist of representatives of the station and the local churches. To them have been delegated such former station functions as evangelistic work and day schools with full authority over both funds and force, subject only to the Kiangan Co-operative Executive Committee. This Executive Committee is composed of four representatives, two Chinese, two foreign, elected by each local Co-operative Committee, and its function is to settle questions referred to it by the local committees and to promote the early assumption by the Presbyteries of the functions and responsibilities of this Executive Committee. It reviews the estimates of the local Co-operative Committees, including force and property, and approves the purchase of property. It plans for the strengthening and progress of the local Co-operative Committees. It receives the local departmental reports, and settles problems referred to it by the local committees. In addition there is a "Mission Board-Relation Committee of foreigners which represents stations and mission in all their relations to the Board, and in any matters not already delegated to the Co-operative Committee."

'3. *Hunan Mission Plan:* The Hunan Mission plan, as illustrated by Siangtan Station, has a Union Committee, whose function is to help the Church to complete self-dependence, and to direct established work not directly related to the Church. It consists in a station, of seven members, three from the station, two from the church session, and two chosen by these five. The funds for all work of the station are turned over to the Committee.

'Canton Conference Plan

'The plan approved by the Canton Conference proposes:

'1. The allocation of missionaries by the mission to certain fields of work within the Church on the definite request of the Divisional Council of the Church of Christ in China, such missionaries, for the time agreed upon, to be under the direction and control of the Divisional Council.

'2. The direct transfer to the Divisional Council by the mission of all its evangelistic funds; no reduction of grants to be made during the next five years, thereafter if necessary the grants to be reduced on a gradually decreasing scale. In case, however, of a general reduction in Board appropriations, the grants to the Church shall be subject to a proportionate reduction.

'3. The transfer by the mission of its funds for elementary education to the Divisional Council. (See later action on this proposal.)

'4. The transfer of higher schools to the Divisional Council

as rapidly as the way may open to conserve and advance by this means the work of the institution, bring it into fullest relationship to the Church, and carry out all obligations assumed by the Home Board.

'5. Continued co-operation with the Church during this transition period through directorates, advisory boards and by support of teachers of Christian religious education.'

XIX. THE BRAZIL PLAN OF THE PRESBYTERIAN CHURCH IN THE U.S.A.[1]

'When the Presbyterian work was begun there, presbyteries were organized that formed integral parts of the Presbyterian Churches in North America. In these organizations missionaries and nationals sat as members on an equal footing. In 1888, an independent national Presbyterian Church was organized with the full consent and approval of the mother Churches. Missionaries and nationals continued to work side by side as equals in the presbyteries and synod and afterward in the General Assembly. Relations continued on this footing until 1916, when the General Assembly, feeling that a change was desirable, appointed a committee composed of nationals to meet with the representatives appointed by the Churches of the United States, forming together a Joint Commission to prepare a new plan of co-operation. Some months later, this commission met and adopted unanimously a plan of co-operation, which was submitted to the Assembly in 1917, and was, with one or two slight modifications, unanimously adopted. Subsequently, this plan of co-operation was approved by the co-operating boards. Notwithstanding the fact that it has never been put fully into operation, it has worked smoothly and has given excellent results. Its main points are as follows :

'The preamble recognizes that there exists in Brazil an autonomous National Presbyterian Church ; that there still remain vast unevangelized regions of country in which the aid and co-operation of the Missions are needed ; and that a new plan of co-operation is desirable—one that will define the relations and harmonize the interests of the Missions and the Church and that will determine the boundaries of their respective fields of operation.

'The plan stipulates : (1) That missionaries shall not be members of the presbyteries except under special and determined circumstances, and that nationals shall not be members of the missions. (2) That missionaries shall not become pastors of churches under presbyterial jurisdiction, nor shall missions employ in their evangelistic work ministers under the jurisdiction of the national Church. But there may be mutual interchange of workers for determined periods of time and for specified work ; and exchanges of ministerial service within the bounds of fraternal courtesy are approved. (3) That missionaries ceded to the national Church for specific forms of service shall hold their membership in presby-

[1] See Conference on Christian Work in South America [Montevideo, 1926] : Report of Commission Ten.

teries of the Church at home, reporting their work fully to the competent authorities. For the cost of such work the national Church shall be responsible. (4) That missionaries in developing the work in their own fields shall exercise freely all normal ecclesiastical functions, such as receiving and disciplining members, organizing congregations and churches, and giving and receiving contributions to all the causes of the national Church. They are expected to cultivate among the churches and congregations a spirit of solidarity with the national Church. (5) That the care of candidates for the ministry and licentiates shall be entirely entrusted to the presbyteries. (6) That letters of dismissal shall be freely interchanged between missions and presbyteries, and the acts of discipline shall be mutually respected. (7) That when congregations and churches reach the point where there is promise of self-support, or when for other reasons such transfer becomes desirable, they may, on the initiative of the mission or of the local church organization, be transferred to the jurisdiction of the presbytery. (8) That when a church or congregation is thus passed over to presbyterial jurisdiction, before it is capable of self-support, the mission may grant an annual subsidy in its aid. But such grant shall be made for one year only, and, if continued, shall be diminished annually in a ratio of 8 per cent, at least, of the amount at first granted. (9) That by agreement between a mission and the national Church, evangelistic territory for which one is held responsible may be turned over to the other; while, in case of territory turned over by a mission to the Church, some subsidy, if necessary, may be granted to aid in the evangelization thereof. (10) That all funds contributed by missions for the work of nationals who are under the direction of the national Church shall be paid by mission treasurers to presbyterial treasurers, or to the proper officials of the Church. (11) That there shall be a permanent executive committee composed of six nationals and three representatives of each of the boards, which committee shall meet annually. Its duties shall be: (*a*) To secure the faithful execution of the plan of co-operation; (*b*) to remove all difficulties that may arise in its execution; (*c*) to serve as an intermediary between the missions and the national Church; (*d*) to study the general conditions of the whole country and recommend to Missions and Church such measures as may contribute to the more rapid evangelization of the whole field.

'This plan has worked well in Brazil, where the question of improved methods of co-operation between the missions and the national Church first arose. It would probably prove helpful or entirely satisfactory, wherever the indigenous Church has its independent autonomous life. It is simple and easy of application. It delimits clearly the field of the two bodies, but recognizes the need for the missions and the value of their work. It makes possible the giving of help by the missions to the Church and avoids many occasions of misunderstanding.'

APPENDIX B

CONSTITUTIONS OF SOME RECENTLY DEVELOPED CHURCHES [1]

I. CONSTITUTION OF THE CHURCH OF CHRIST IN CHINA

Parts within brackets are amendments which are before the District Associations for adoption

The Chinese alone is the authoritative copy, of which the English is a translation

Doctrinal Basis of Union

THE Church of Christ in China being autonomous will have the prerogative of formulating its own doctrinal statements, but these will, we believe, in the providence of God, and under the teaching of His Spirit, be in essential harmony with the beliefs of the Christian Church in other lands. As such a declaration of beliefs has not yet been formulated the united Church formulates this credal statement of fundamentals.

Our bond of union consists :

(1) In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian Church is founded ; and in an earnest desire for the establishment of His Kingdom throughout the whole earth.

(2) In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired word of God, and the supreme authority in matters of faith and duty.

(3) In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith.

Every office-bearer in the District Associations and Local Churches of the Church of Christ in China shall declare his sincere acceptance and observance of this doctrinal basis of union.

Believing in the unity of the body of Christ, we declare that every one who from the heart accepts the above statement of

[1] The constitutions of the following churches will be found in the appendices of the Report of Commission II, 'The Church in the Mission Field,' of the World Missionary Conference, Edinburgh, 1910 : The Nippon Sei Kokwai ; The Chung Hua Sheng Kung Hui ; The Church of Christ in Japan ; The Presbyterian Church in India ; The Presbyterian Church of Christ in China ; The South India United Church.

faith is sincerely welcomed by us, and recognized as united with us in the one communion.

[Any Divisional Council, in addition to the doctrinal basis of union held in common by the whole Church, may retain its original standards of faith.]

The Constitution

[*Prefatory Statements.*]

[1. The Church of Christ in China, recognizing that variety in the operations of the Spirit is as essential to the true welfare of the Church as oneness of spirit, accepts the principle that the powers of the General Assembly shall be confined to such matters only as are essential for the promotion and conservation of true unity and that each Divisional Council, District Association and local church shall have the greatest freedom of self-expression in organization, worship and service, consistent with such unity.]

[2. We recognize that the missionary is a temporary factor in the Church of Christ and under its authority to assist in the establishment of God's Kingdom. The degree of self-support, independence and self-propagation is not uniform and it is therefore impossible to determine on a relationship between missionary and church uniform for the whole church. Each Divisional Council and District Association has liberty to define for itself what this relationship shall be.]

I. *Name.* In Chinese: Chung Hwa Chi Tu Chiao Hwui. In English: The Church of Christ in China.

II. *Object.* Our object is to bind the churches of The Church of Christ in China with united strength to plan and promote the spirit of self-support, self-governance, and self-propagation [and to unite the Christian believers to practise Christ's way of life, extend His principles and spread the Kingdom of God throughout the world].

III. *Government.* The Church of Christ in China shall administer its affairs through (1) the local church (Parish), (2) the District Association (Presbytery), (3) the Divisional Council (Synod), and (4) the General Assembly.

1. *A Local Church* is a company of believers regularly organized and assembling statedly for public worship in one or more places, and recognized by the District Association in whose bounds it is located. The method of organization of the local church is to be decided by the District Association.

2. *A District Association* is composed of all the ministers, evangelists and licentiates and the lay representative of the churches within a defined district.

(*a*) The representative appointed by the local church shall be chosen from among the church officers and in proportion to the number of communicants. Each local church shall appoint at least one representative; churches with 200 or more communicant members shall appoint two representatives; churches with 500 or more shall appoint three representatives. With the permission of a District Association, the representation from the local churches within the district may be increased.

(*b*) To the District Association belongs the oversight and care

of the churches within its bounds. It organizes, disbands and recognizes churches; [by consent of its Divisional Council], licenses, ordains, installs, dismisses and disciplines ministers and evangelists; gives counsel and aid to churches and unorganized companies of believers; decides references and appeals regularly presented; [reviews the minutes of the Local Churches]; maintains order; carries on evangelistic work and other forms of Christian activity [within its bounds]; and appoints representatives to the Divisional Council. Each District Association shall adopt its own By-Laws and Rules of Order, but these shall be in harmony with the Constitution of the Divisional Council.

[As the degree of self-support, self-governance and self-propagation is not uniform throughout the Church, the General Assembly is unable to fix an invariable standard for the powers of the District Association; hence each Divisional Council has authority to increase or decrease the powers of the District Associations as defined in this article.]

3. *A Divisional Council* is composed of delegates appointed by the District Associations within a given area.

(*a*) Each District Association shall appoint representatives according to the number of communicant members in the district. For each 500 in active membership it shall appoint two representatives; one of whom shall be a layman. With the permission of the Divisional Council the representation of the District Associations may be increased. [The District Council may provide for its delegates to be appointed by its local churches direct, instead of by its District Associations—one ordained man and one lay representative from each local church.]

(*b*) The Divisional Council organizes and determines the boundaries of the District Associations; decides all appeals and other matters referred to it by the District Associations within its bounds; organizes and controls boards for evangelistic and other Christian work; [within its bounds] devises ways and means for strengthening and advancing the interests of the whole Church; [and elects commissioners to the General Assembly as provided by the General Assembly].

(*c*) To the Divisional Council belongs the power to decide all controversies respecting doctrine and Church government. Should there be error in doctrine or wrong practice in any local church or District Association, the Divisional Council has the right to point this out and if necessary give reproof. [It reviews the minutes of the District Associations. It controls theological education and all forms of educational and medical work under the charge of the Church within its bounds; it controls (or may delegate this control to large District Associations) the examination, licensure, ordination, appointment, dismissal and discipline of all ministers and evangelists.] The Divisional Council has authority to inaugurate missionary enterprises and to advance the same and to further evangelistic work, to appoint commissions, committees and officers for all branches of work [within its bounds] and give them instructions and suitable authority and receive their reports.

[Each Divisional Council shall adopt its own By-Laws and Rules of Order which should be in harmony with the Constitution of the Church.]

4. *The General Assembly.*[1]

(*a*) *Commissioners.* The Commissioners to the General Assembly shall be elected by the Divisional Councils (Synods). The number from each Divisional Council (Synod) shall be according to its communicant membership—There shall be three commissioners—at least one minister and one layman—for every 5000 (or fraction thereof) communicants. An alternate shall also be elected for each one of the Commissioners.—The Statistical Report for the Divisional Council for the previous year shall be taken as the basis for determining the number of its Commissioners.—In the election of Commissioners there shall be no distinction between Chinese and missionaries.

(*b*) *Quorum.* Twenty Commissioners assembled at the time and place appointed shall constitute a quorum for the transaction of business, but these twenty delegates must represent at least two-thirds of the Divisional Councils (Synods) and at least one-half of them must be ministers.

(*c*) *The Functions of the General Assembly.*

(i) The General Assembly, as representing the whole body of the Church, shall constitute a bond of union, correspondence, mutual confidence and love among all grades of its Church Councils.

(ii) The relation of the General Assembly to the Divisional Councils (Synods) is the same as the relation of the Divisional Councils to District Associations (Presbyteries). If questions arise concerning church government or doctrine, the General Assembly should consider and settle them in view of the circumstances of the time.

(iii) Except in special circumstances the General Assembly should not receive representations directly from local churches (Sessions), or District Associations (Presbyteries).

(iv) It shall determine the standards for the ministry and regulate the reception of ministers from other denominations.

(v) Its powers in relation to all inter-synodical institutions, boards and activities shall be the same as each Divisional Council (Synod) sustains towards such institutions, boards and activities within the Divisional Council (Synod).

(vi) The preparation, revision or amendments of the Directory of Worship—Form of Government, Book of Discipline, etc., shall be by the General Assembly subject to approval by the District Associations (Presbyteries).

(vii) It shall appoint the Church's representatives on all inter-denominational or union agencies which deal with 'extra' or 'inter' synodical matters.

(viii) It shall draw up its own Rules and Regulations in accordance with the Constitution.

(*d*) *Meetings and Officers.*

(i) The General Assembly shall meet once every three years. The time and place are to be determined by the General Council one year previous to the meeting.

(ii) Its officers shall be a Moderator, a Vice-Moderator, a Stated

[1] The remaining Articles still require ratification by the District Associations before becoming effective.

Clerk and Associate Stated Clerk (these two offices shall be filled by the General Secretary and Associate General Secretary of the General Council), two Temporary Clerks and a Treasurer.

(iii) The Moderator, Vice-Moderator and Temporary Clerks shall be elected at each regular meeting of the General Assembly and shall be chosen from among the delegates present. The Stated Clerks and Treasurer need not necessarily be elected from the delegates and their terms of office shall be determined by the General Assembly.

(*e*) *The General Council.*

(i) The General Council shall consist of the Moderator of the General Assembly and one representative from each Divisional Council who is elected to this office by the respective Divisional Councils at the time they elect the Commissioners to the General Assembly and from among its Commissioners. The representatives of the Divisional Councils shall be reported to the General Assembly for ratification.

(ii) The General Assembly shall elect from the Church at large, as members of the Council, one for each 4 (or fraction thereof) representing the Divisional Councils.

(iii) The officers of the General Council shall be a Chairman (the Moderator of the General Assembly), a General Secretary and an Associate General Secretary whose responsibilities shall be defined by the General Council. The General Secretary and Associate General Secretary shall be nominated by the General Council and elected by the General Assembly for a term of 6 years, subject to re-election at the pleasure of the General Assembly. Their term of office shall begin with 1st January, after their election by the Assembly. They shall also serve as Stated Clerk and Associated Stated Clerk of the General Assembly.

(iv) *Functions of the General Council.*

The General Council shall exercise all the functions of the General Assembly, necessary between Assemblies. Its actions shall be operative where power has been conferred, but the same may be reviewed or reversed by the General Assembly or by a vote of a majority of the Divisional Councils.

(v) The actions of the General Council shall be transmitted to the Divisional Councils immediately after each meeting. If a Divisional Council takes no action on the minutes of the General Council within one year, the Divisional Council will be considered as having approved the said minutes.

(vi) The General Council shall pass on the budget of the General Council Office and all boards and commissions authorized by the General Assembly.

(vii) It shall prepare a digest of its actions to be submitted to the subsequent meeting of the General Assembly.

(viii) It shall prepare the docket for the General Assembly, and during the Assembly's meeting, serve in conjunction with the Moderator and Vice-Moderator as the Nominating and Business Committee of the General Assembly.

(ix) The term of a General Council shall begin on the adjournment of the General Assembly and continue until the adjournment of the succeeding General Assembly. Any vacancies within the

General Council among the representatives at large, shall be filled by appointment by the Council. Vacancies from among the Divisional Council representatives shall be temporarily filled by the Council until a successor is elected by the Divisional Council concerned.

IV. *Amendments.* 1. If the General Assembly shall propose to alter, increase or diminish any of the constitutional powers of District Associations or Divisional Councils, or if it shall propose to alter, increase or diminish the Credal Statement, it shall be necessary to transmit the proposed action to all the District Associations. If by the time the General Assembly shall meet again, at least two-thirds of the District Associations have reported in writing approving the proposed action, the Assembly shall declare the sections approved to be part of the Constitution or Credal Statement.

2. The District Associations in voting on credal or constitutional amendments shall have their number of votes determined by the number of communicants.—It shall have one vote for every 500 of its communicants or fraction thereof.

3. Votes by District Associations on such overtures or enactments shall either be categorically 'yes' or 'no.' They may in separate overtures propose amendments or changes, but such must in no wise limit or affect that 'yes' or 'no' vote on the overture transmitted to them for approval.

II. CONSTITUTION OF THE LUTHERAN CHURCH OF CHINA[1]

CHAPTER I

Name, Confession and Church Ceremonials

§ 1. *Name.* The Lutheran Church of China shall be known as the Djung-Hwa Sin-I Giao Hwei.

§ 2. *Confession.* (*a*) The Lutheran Church of China confesses its adherence to the canonical books of the Old and New Testament as the revealed word of God, and hence the one perfect rule of faith, doctrine and life. (*b*) As the Symbolical Books of the Lutheran Church present in a clear and concise form the doctrine of the Holy Scriptures unto salvation, the Church declares its adherence to the following symbols: The Apostles' Creed, The Nicene Creed, The Athanasian Creed, Luther's Small Catechism, The Unaltered Augsburg Confession.

§ 3. *Church Ceremonial.* To obtain harmony, as far as possible, in the order of service, the use of a common Church book, common *pericopes* and common hymn book is advocated.

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[1] Published in the report of the first General Assembly of the Lutheran Church of China, held at Ki Kung Shan, Honan, China, August 22–29, 1920, pp. 27–35.

CHAPTER II

Object and Aim

The object and aim of the Lutheran Church of China shall be to work for the establishment and extension of the Kingdom of God

(*a*) By the preaching of the Word and the administration of the Sacraments.

(*b*) By establishing and organizing Lutheran congregations, furthering a knowledge of the Faith and nurturing the Christian life within these congregations.

(*c*) By the discussion of timely topics for which there appears to be a special need, and by pointing out and warning against threatening heresies and sins and anti-Christian tendencies of the age.

(*d*) By exercising supervision within the Church, seeking to settle Church controversies and by giving advice in Church affairs.

(*e*) By establishing and maintaining institutions for the education and training of pastors, evangelists, teachers and other workers for the service of the congregations and for the carrying on of Christian work within and without the congregations.

(*f*) By establishing Christian schools for the training of children and young people.

(*g*) By conducting home and foreign missions, and by such branches of philanthropic work as will serve to promote the general object and aim of the Church.

(*h*) By promoting the dissemination and use of the Holy Scriptures and of other suitable papers as well as books.

(*i*) By supporting according to ability and opportunity all worthy enterprises that contribute toward the moral and spiritual uplift of the people, according to Phil. iv. 8 : 'Finally, brethren, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.'

CHAPTER III

Organization and Government

§ 1. *Component Parts.* The Church bodies (missions) which jointly accept and establish this constitution thereby become the constituting members of the Lutheran Church of China.

Each of these component parts constitutes a Synod, having its own constitution and by-laws for the regulating of its internal affairs.

Other Church bodies (missions) which unreservedly accept this constitution may be accepted as members of the Lutheran Church of China by a majority vote of the General Assembly of the Church.

§ 2. *General Assembly.* The General Assembly of the Lutheran Church of China shall consist of delegates lawfully elected or appointed by the Synods (missions) constituting the Church.

§ 3. *Representation at General Assembly.* Each of the Synods

(missions) constituting the Lutheran Church of China elects its own delegates to the General Assembly, the number of delegates to be in proportion to the number of communicants belonging to the Synod, but in no case shall the number of delegates from any one Synod exceed 20.

There shall be an equal number of clerical and lay delegates according to the following scale :

Synods having less than 500 communicants							2	delegates
,,	,,	between	500 and	1000	communicants		4	,,
,,	,,	,,	1000 ,,	2000	,,		6	,,
,,	,,	,,	2000 ,,	3000	,,		8	,,
,,	,,	,,	3000 ,,	4000	,,		10	,,
,,	,,	,,	4000 ,,	6000	,,		12	,,
,,	,,	,,	6000 ,,	8000	,,		14	,,
,,	,,	,,	8000 ,,	10,000	,,		16	,,
,,	,,	,,	10,000 ,,	15,000	,,		18	,,
,,	,,	,,	15,000 or more		,,		20	,,

§ 4. *Manner of electing Delegates.* The manner of electing delegates shall in each case be decided by the Synod concerned.

§ 5. *Qualifications of Delegates.* All delegates to the General Assembly must be men of good reputation and voting communicant members in good standing in congregations connected with Synods they are chosen to represent. They are also required by their personal signature to declare their adherence to and their purpose of upholding the constitution of the Lutheran Church of China.

§ 6. *Credentials.* Every delegate to the General Assembly must be supplied with credentials signed by the superintendent or secretary of the Synod he is to represent. A copy of the credentials together with the signed declaration required in Section 5 must be filed with the secretaries of the Church Council three months before the General Assembly.

§ 7. *Functions of General Assembly.* It shall be the duty of the General Assembly to promote the growth and the best interests of the Djung-Hwa Sin-I Hwei. It shall

(*a*) Deliberate and decide in regard to everything that concerns the Church as a whole and is not provided for by the Synods and their component parts, such as union educational and charitable institutions, union literary work, union home and foreign mission activities, etc.

(*b*) Take action in regard to all questions referred to it by one or more of the Synods.

(*c*) Elect all officers of the Church, e.g. Church Councils, auditing committee, etc.

(*d*) Make eventual changes in this constitution.

§ 8. *Validity of Resolutions.* All resolutions passed by a simple majority vote shall be valid except where the Church has expressly decided otherwise. Matters of doctrine cannot be decided by a majority vote, but only by the Word of God and Symbolical Books of the Church.

§ 9. *Time and Place of General Assembly.* The General Assembly shall ordinarily meet once in three years. The time and place shall be decided by the Church Council and made public through the Church's official organ at least six months in advance.

§ 10. *Extraordinary General Assembly.* The General Assembly may be convoked for extraordinary meetings when deemed necessary

by the Church Council or requested by a majority of the Synods. In case an extraordinary General Assembly is called, the Synods shall be represented by the same delegates as at the last preceding regular General Assembly. The time and place shall be decided by the Church Council and made public through the Church's official organ at least three months in advance.

§ 11. *Church Council.* The Superintendents (Chairmen) of the Synods (missions) shall *ex officio* be members of the Church Council and shall constitute one-third of its total membership. The other two-thirds shall be elected by the General Assembly. At least one-half of those elected shall be Chinese ; i.e. if the full number of superintendents of synods is five, the total membership of the Council must be fifteen. When these *ex officio* members increase in number the full elected membership increases automatically.

§ 12. *Duties of the Church Council.* The Church Council shall be subject to the General Assembly and shall carry out the instructions given it by the General Assembly. It shall be its duty to see that resolutions of the General Assembly are put into effect. When requested to do so, it shall arbitrate eventual controversies, decide questions referred to it by one or more of the constituent synods or associate bodies, etc. In general it shall be the duty of the Church Council to conduct the affairs of the Church during the period intervening between the General Assemblies.

§ 13. *Period of Service.* The Superintendents of the Synods (missions) shall continue as members of the Council subject to the rule of their respective Synods (missions). The members elected by the General Assembly shall serve for a period of three years, their term of service beginning immediately after the adjournment of the General Assembly at which they were elected, and continuing until after the adjournment of the next General Assembly. Members may be re-elected for a term of three years. Having served two terms, at least three years must intervene before they can again be eligible for re-election.

§ 14. *Officers of the Church Council.* . . .

§ 15. *Duties of Officers.* . . .

§ 16. *Finances.* The necessary funds for the joint expenses of the Church shall be provided by the various constituent Synods (missions) of the Church and its associate bodies. The Church Council shall annually prepare a budget to be laid before the respective bodies together with a statement of the amount that each will be expected to contribute.

§ 17. *Council Meetings.* The Church Council shall meet at least once a year. The President shall also convene the Council whenever, in his opinion, special conditions demand it or when it is requested by at least one-fourth of the members. One-half of the members of the Council shall constitute a quorum.

CHAPTER IV

Union Institutions and other Union Work

§ 1. The control of the Church's educational institutions, home and foreign missions periodicals, and other union enterprises shall be vested in special Boards, as in each case may be decided. These

Boards shall all be elected in accordance with laws in each case previously determined, and shall all be responsible to the Church Council and through it to the General Assembly.

§ 2. In case one or more of the Synods (missions) constituting the Church are unable to join in all its union enterprises such Synods (missions) shall have no voice in those branches of the work in which they do not co-operate.

CHAPTER V

Change of Constitution

With the exception of Chapter I, paragraph 2, and this present paragraph, which shall be unalterable, any part of this constitution may be amended in the following manner: The proposed amendment shall be submitted in writing to the General Assembly. If so desired by one-third of the members present the amendment shall be referred to the next General Assembly for renewed consideration, and shall become law if it receives a two-thirds majority.

N.B.—The adoption of this chapter shall not preclude the possibility of the Church adopting the whole Book of Concord as its confessional basis.

III. THE UNITED CHURCH OF CHRIST IN THE PHILIPPINES

Proposed Basis of Union between Presbyterians, United Brethren, Congregationalists and any Others who may wish to join

Whereas, we desire to share as a common heritage the faith of the Christian Church which has, from time to time, found expression in great historic statements, and

Whereas, we all share in the belief in the Scripture of the Old and New Testaments as inspired Word of God, the supreme rule of faith and practice, and as containing all things necessary for salvation; accept the Lord Jesus Christ as the divine Son of God, and His vicarious atonement for the sins of the world; accept the divinity and personality of the Holy Spirit and His operation in the work of regeneration; and hold that the Church of the Lord Jesus Christ is a spiritual institution, organized for spiritual ends, depending on spiritual power, and that, as a church, it has no political authority;

Whereas, having the same Spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operations;

Now therefore the churches hereto assenting as hereinafter provided, do hereby agree to associate ourselves in a visible body to be known as 'The United Church of Christ in the Philippines' for the furtherance of the redemptive work of Christ in the world.

I. The Church

1. The members of the United Church of Christ in the Philippines shall be the members of the negotiating churches, and such others as may hereafter become members.

2. The unit of organization for the United Church shall be the local church. By an organized church is meant a church constituted as follows :

(1) Having not less than ten adult members.
(2) Having one or more elders, deacons or class leaders, and
(3) Having one or more of the following officers—secretary, treasurer or stewards.

3. The governing bodies or courts of the Church shall be :

(*a*) The Local Church Council.
(*b*) The District Council.
(*c*) The National Council.

II. The Charge (Local Church or Circuit)

4. In the management of their local affairs the various churches, charges, circuits or congregations of the negotiating churches shall be entitled to continue the organizations and practices (including those practices relating to membership, church ordinances, Sunday schools and young people's societies) enjoyed by them at the time of the union, subject in general affairs to the legislation, principles and discipline of the United Church.

5. The plan of the organization prescribed for the pastoral charges to be formed subsequent to the union may at any time be adopted by any church, charge, circuit or congregation existing at the time of the union.

6. Question of holding property still unsettled.

7. Any property fund owned by a church, charge, circuit or congregation at the time of the union solely for its own benefit, or vested in trustees for the sole benefit of such church, charge, circuit or congregation, and not for the denomination of which the said church, charge, circuit or congregation formed a part, shall not be affected by the legislation giving effect to the union or by any legislation of the United Church without the consent of the church, charge, circuit or congregation for which such property is held in trust.

8. Churches, charges, circuits or congregations received, subsequent to the union, into the United Church, with the approval of the District Councils, shall be entitled, if they so desire, to the privileges of sections 4, 5 and 7.

B. Charges to be formed subsequent to the Union

9. The liberty of the pastoral charge shall be recognized to the fullest extent compatible with :

(*a*) The oversight of the spiritual interest of the charge by the minister (or ministers) and a body of men especially chosen and set apart or ordained for that work, who shall jointly constitute the Local Church Council.

(*b*) The efficient co-operation of the representatives of the various departments of the work of the charge by means of a meeting which should be held at least quarterly.

(*c*) The hearty co-operation of the various pastoral charges in the general work of the Church, and

(*d*) The exercise by their higher governing bodies or courts of their powers and functions, hereinafter set forth.

10. New pastoral charges or local churches shall be formed with the consent of a District Council by persons residing within its district, who declare their adherence to the principles of the United Church of Christ in the Philippines, and their desire for the formation of such charge or church. Missions may be organized as pastoral charges by the District Council of its own motion, or on the suggestion of the superintendent or the minister, under such regulations as the National Council may pass.

Before sanctioning the formation of a pastoral charge or local church, the District Council shall be required to hear and consider representations of any pastoral charge that may be affected by the proposed action.

11. (*a*) The members of the Church entitled to all church privileges are those who, on a profession of their faith in Jesus Christ and obedience to Him, have been received into full membership. The children of such persons and all baptized children are members of the Church, and it is their duty and privilege, when they reach the age of discretion, to enter into full membership. Admission to full membership, and granting of certificates of removal, shall be by the action of the Local Church Council and by the action of those in full membership, where desired by the pastoral charge.

(*b*) The members of a local church who are entitled to vote at all meetings are persons in full membership, whose names are on the roll of the church. With the consent of these, adherents who contribute regularly to the support of the church may vote on temporal matters.

12. The members of a local church shall meet annually, and more frequently if they deem it advisable.

13. The Local Church Council shall have oversight of the spiritual interests of the pastoral charge. The management of its temporal and financial affairs shall be entrusted to a Committee of Stewards. The Official Board, consisting of the Local Council and Committee of Stewards, with representatives in full church membership of such other departments of church work as may be agreed upon by the National Council, shall meet quarterly, and more frequently if they deem it advisable, for the consideration of matters of joint interest.

14. The members of the Local Council, other than the minister, shall be chosen by those in full church membership, and shall hold office under regulations to be passed by the National Council.

15. (*a*) It shall be the duty of the Local Council to have the oversight of:

(1) The admission of persons into full membership, and the granting of certificates of removal.

(2) The conduct of members, with power to exercise discipline.

(3) The administration of the sacraments.

(4) The religious training of the young and the organization of meetings for Christian fellowship, instruction and work.

(5) The order of public worship, including the service of praise and the use of the church edifice.

(6) The care of the poor, and the visiting of the sick.

(*b*) It shall also be its duty :

(7) To receive and judge petitions, etc., from members.

(8) To transmit petitions, appeals, etc., to the District Council.

(9) To recommend suitable laymen to the District Council for licence to preach.

(10) To recommend suitable candidates for the ministry.

16. The stewards shall be chosen by the local church, and wherever practicable should be persons in full membership.

It shall be the duty of the Committee of Stewards to secure contributions for the purposes of the local church, and to disburse the money received for these purposes.

17. It shall be the duty of the Official Board (consisting of Local Council and Stewards meeting jointly) :

(1) To secure contributions for missionary and other general objects of the Church.

(2) To select representatives, in full church membership, to the District Council.

(3) To submit to the local church for its consideration reports on life and work, including a full statement of receipts and expenditures, of indebtedness and of estimates for the ensuing year.

(4) To transmit requests and questions through the District Council to the Committee on Pastoral Relations.

(5) To attend to matters affecting the pastoral charge not assigned to any of the other bodies.

18. All lands, premises and property acquired for the use of a local church or a pastoral charge of the United Church of Christ in the Philippines shall be held, used and administered under the trusts of the above model trust deed. (See Polity, par. 6.)

III. The District Council

19. The ecclesiastical body covering a geographical area which includes at least five local churches shall be known as the District Council.

The District Council shall consist of all the ordained ministers (in number not less than five), deaconesses in active service of the church and one delegate or representative from each organized church within a certain district.

20. *Quorum.* Five members of the District Council, three of whom shall be ordained ministers, shall be a quorum competent to proceed to business.

21. It shall be the duty of the District Council :

(1) To meet every year.

(2) To have the oversight of the pastoral charges within its bounds, review their records, and form new pastoral charges or local churches.

(3) To receive and dispose of petitions and appeals from the lower church councils.

(4) To transmit petitions and appeals to the higher governing bodies or courts.

(5) To license as preachers laymen who are duly recommended and who after examination are approved.

(6) To superintend the education of students looking forward to the ministry, and to recommend them to theological colleges.

(7) To enquire, each year, into the personal character, doctrinal beliefs and general fitness of candidates for the ministry, recommended by the sessions, official boards or local churches; and, when they have fulfilled the prescribed requirements, to license them as preachers and to ordain them as ministers.

(8) To induct or install ministers.

(9) To deal with matters sent down by the higher governing bodies or courts.

(10) To adopt measures for promoting the religious life of the pastoral charges within the bounds.

(11) To select an equal number of ministerial and non-ministerial representatives to the National Council.

(12) To have oversight of the conduct of ministers within its bounds.

(13) To see that, as far as possible, every pastoral charge within the district shall have a pastorate without interruption, and that every effective minister shall have a pastoral charge, and to effect this through a Pastoral Relations Committee which it shall appoint annually.

(14) To receive ministers from other communions subject to the regulations of the National Council.

(15) The presiding officer shall be designated as Moderator.

(16) Whenever during the *interim* of regular meetings of the District Council it would seem advisable to call a special meeting, the Moderator, upon receiving a request, supported by at least three ordained ministers, shall issue a call for such a meeting, the length of time of notice for the meeting to be determined by each District Council, but in no case to be less than ten days; and in this meeting only such business shall be transacted as is specified in the call.

IV. The National Council

22. The National Council shall consist of an equal number of ministers and non-ministerial representatives chosen by the District Council. Its regular meeting shall be held every second year. Its Moderator shall be the chief executive officer of the Church, and during his term of office he may be relieved of his pastoral or other duties.

23. The National Council shall have full power:

(1) To determine the number and boundaries of the District Councils within its bounds, have oversight of them and review their records.

(2) (*a*) To legislate on matters respecting the doctrine, worship, membership and government of the Church, subject to the condition: First, that before any rule or law relative to these matters can become a permanent law, it must receive the approval of a two-thirds majority of the District Councils, and, if advisable, of the local churches also; Second, that no terms of admission to full membership shall be described other than those laid down in the New Testament; and, Third, that the freedom at present enjoyed in the negotiating churches shall not be interfered with by the United Church as provided in articles 4, 5, 7 and 8.

(*b*) To hold all property which it may acquire as a corporation or which may be voluntarily entrusted to it.

(3) To prescribe and regulate the course of study of candidates for the ministry and to regulate the admission of ministers from other churches.

(4) To receive and dispose of petitions, memorials, etc.

(5) To dispose of appeals from the District Councils.

(6) To determine the missionary policy of the Church, and to provide for the conduct of its missions.

(7) To appoint committees or boards and officers for the different departments of church work, to receive their reports and to give them instructions and authority.

(8) To correspond with other churches and to act as the official and legal body of this Church as a whole in its dealing with other organizations.

(9) To provide for surveys looking forward to more effective evangelization.

(10) To promote such national reform movements as the prohibition of the use of intoxicating liquors, of the cockpit, gambling and immoral dances.

(11) To foster unity and co-operation with other Christian bodies.

(12) To provide for travelling secretaries to attend District conventions and visit local churches, promoting activities.

(13) To provide a plan for ministerial insurance.

(14) To collect money needed for its functioning.

V. The Ministry

C. Pastoral Office, including Term of Service

1. The pastoral relation shall be without a time limit.

2. The policy of the Church shall be that every pastoral charge shall have, as far as possible, a pastorate without interruption, and that every effective minister shall have a pastoral charge.

3. There shall be for each District Council a Pastoral Relations Committee, consisting of ministers and laymen, and appointed annually by the District Council. It shall be the duty of this committee to consider all applications for settlement from ministers and pastoral charges within the district over which it has jurisdiction. For this purpose it shall meet annually before the meeting of the District Council next after that by which it was appointed.

4. A minister by his own action and a pastoral charge through its constitutional representatives may, by such a date before the annual meeting of the Pastoral Relations Committee as the National Council shall determine, seek a change of pastoral relations by means of an application through the District Council to the Settlement Committee. All such applications shall be in writing.

5. Any pastoral charge, in view of a vacancy, may extend a call or invitation to any properly qualified minister or ministers. The right of appointment shall rest with the Settlement Committee but no pastor shall be appointed without the assent of both the Church and the pastor concerned.

6. When a pastoral charge becomes vacant during the Conference year through death or other emergency, the District concerned shall

confer with the charge itself or with its constitutional representatives, and thereafter may arrange a supply for the remainder of the church year.

7. The Pastoral Relations Committee shall also have authority to initiate correspondence with ministers and pastoral charges with a view to completing arrangements to secure necessary and desirable settlements.

(*a*) Any minister shall have the right to appear before the Pastoral Relations Committee to represent his case in regard to his appointment ; and any pastoral charge or Official Board may also appear by not more than two representatives, properly authorized in writing, appointed from among its members at a regular meeting, or at a special meeting of which proper notice has been given.

(*b*) When a minister chosen by a pastoral charge cannot be settled, the charge or its constitutional representatives may place other names before the Settlement Committee.

8. The District Council shall have authority to transfer ministers and candidates for the ministry to another district and to receive from other districts, in harmony with the plan outlined in sections 3–7.

9. The minister in charge is ordinarily the presiding officer of the Local Council or of the Official Board.

D. Training for the Ministry

1. The District Council shall not receive any candidate for the ministry unless he has been first recommended by a Local Council.

2. The duty of enquiry into the personal character, doctrinal beliefs and general fitness of candidates for the ministry recommended by sessions, official boards or local churches, shall be laid upon the District Council and such enquiry shall be reported each year until they are accepted for ordination.

3. The attainment of a B.A. degree, to be followed by three years of study of theology in Union Theological Seminary or some other accredited school of theology is strongly recommended by the Church. All who have not taken a Theological Seminary course shall be required to follow the course of study prescribed in the by-laws of this constitution. Before ordination every candidate shall spend twelve months in preaching and pastoral work, excepting under extraordinary circumstances.

IV. CONSTITUTION OF THE UNITED CHURCH OF NORTHERN INDIA[1]

Article I

The United Church of Northern India being of the Catholic Christian Church Visible, acknowledging the Father, the Son and the Holy Spirit, One God blessed for evermore, founded on the Word of God as contained in the Scriptures of the Old and New

[1] Published in *The Indian Standard*, May 1927, pp. 134–7.

Testaments and on the inward witness of the Holy Spirit, and deriving its authority from the Lord Jesus Christ, the only Head of the Church, administers its affairs through local churches, Church Councils (which may also be called Presbyteries), Synods and a General Assembly.

Article II. The Local Church

1. A local church organized or unorganized is a company of Christians united for the worship of God, for the promotion of holy living and for the extension of the Kingdom of Christ, and assembling statedly for public worship.

2. The officers of an organized church are: first, a pastor set apart by ordination for the preaching of the Gospel, the administration of the sacraments and the pastoral care of the congregation; and elders or deacons chosen by the church who with the pastor constitute the Session or Standing Committee.

3. To the organized church belongs authority which it exercises in whole or in part through its Session or Standing Committee to manage its own affairs in accordance with this constitution and the rules of its Church Council; it examines and admits candidates to the communion of the Church; it grants and receives letters of transfer; it exercises discipline over members and adherents; it provides for the administration of the sacraments and, when the church is without a pastor, for the preaching of the Word; it cares for the Sunday school and all work carried on by the church, evangelistic and other; and appoints representatives to its Church Council.

Article III. Church Councils or Presbyteries

1. A Church Council is composed of all the ministers with representatives of the churches from the Sessions or Standing Committees within a defined district, the basis of representation to be approved by the Synod.

2. To the Church Council belongs the oversight and care of the churches within its bounds, including the framing of rules and regulations for them. It organizes, recognizes and disbands churches; receives and superintends candidates for the ministry; ordains, installs, dismisses and disciplines ministers; licenses, retires, dismisses and disciplines licentiates and lay preachers; gives counsel and aid to churches organized and unorganized; decides references and appeals regularly presented; maintains order; carries on evangelistic and other religious work; and appoints representatives to the Synod and General Assembly.

3. Each Church Council shall frame its own rules subject to the approval of its Synod, which shall see that such rules do not conflict with this constitution.

Article IV. Synods

1. A Synod is a body of representatives of the Church Councils within a defined area, each Church Council being entitled to two representatives, one of whom shall be a minister, for every three organized churches.

2. A Synod shall ordinarily meet at least once in two years. It shall frame its own rules subject to the approval of the General Assembly.

3. The following shall be the powers of Synod :

(*a*) The approval of the rules and records of Church Councils within its area.

(*b*) The adjudication of references and appeals presented to it by or through a Church Council, the Synod's decision being final in all matters which affect only the churches within its jurisdiction.

(*c*) The supervision or the establishment, and maintenance of theological institutions.

(*d*) The formation of new Church Councils and definition of their bounds.

(*e*) The promotion of ways and means for the edification and extension of the Church within its bounds and for the carrying on of evangelistic work.

4. The Synods may exercise further powers provided that a majority of at least two-thirds of the Church Councils give their approval and that such powers do not conflict with this constitution.

Article V. General Assembly

1. The General Assembly is the representative body of the United Church of Northern India, and its organ for the expression of the judgment of the whole Church.

2. The General Assembly shall ordinarily meet once in three years, and shall be composed of representatives of the Church Councils, each Church Council being entitled to send two representatives, one of whom shall be a minister, for every seven organized churches or major fraction thereof. Church Councils which are entitled to send more than ten representatives may limit their representation to ten, if they so desire.

3. Its general duties are :

(*a*) The approval of the organization, boundaries and records of Synods.

(*b*) Co-operation with Synods in evangelistic and other Christian work.

(*c*) The determination of minimum qualifications for ordination to the ministry.

(*d*) The adjudication of appeals against the action of Synods in matters which affect the Church as a whole.

(*e*) The collection of statistics of the Church and publication of a triennial report.

(*f*) The promotion of ways and means for the edification and extension of the whole Church including comity and union with other churches.

4. The General Assembly shall at each regular meeting appoint an Executive Committee which shall be the Trust Association of the United Church of Northern India.

Article VI. Amendment of the Constitution and Confession of Faith

An amendment to this constitution or the Confession of Faith shall originate in a Church Council or Synod, and, if approved by

the General Assembly, shall be submitted to the Church Councils for a simple *pro* and *con* vote, which shall be taken at meetings held not less than two months or more than eight months after submission by the Assembly. Each Church Council shall report to the Executive Committee of the General Assembly the number of votes cast. That committee shall canvass the returns and if the amendment has received two-thirds of the votes cast, it shall be declared adopted and be so notified to the Church Councils.

In all cases notice of proposed amendments shall be sent by the body proposing the amendment to the Clerk of the General Assembly not less than three months before the next meeting of the Assembly, and twelve months' notice shall be given of amendments to the Confession of Faith.

V. CONSTITUTION OF THE ANDHRA EVANGELICAL LUTHERAN CHURCH[1]

Preamble

In the name of the Father, and of the Son, and of the Holy Spirit, Amen.

Having been called by the Gospel and made partakers of the grace of God, and, by faith, members of our Lord and Saviour Jesus Christ, and, through Him, of one another,

We, members of Evangelical Lutheran congregations in India associated in Evangelical Lutheran synods, recognizing our duty as people of God to make the inner unity which we have with one another manifest in the common confession, defence and maintenance of our faith, and in united efforts for the extension of the Kingdom of God at home and abroad; realizing the vastness of the field that God has assigned us for our labours in this land, and the greatness of the resources within our beloved Church, which are only feebly employed for this purpose; conscious of our needs of mutual assistance and encouragement; and relying upon the promise of the Divine Word that He who hath begun this work will perfect it until the day of Jesus Christ:

Hereby unite and now invite and, until such end be obtained, continue to invite, all Evangelical Lutheran congregations and synods in India, one with us in the faith, to unite with us in one general organization to be known as the United Lutheran Church in India.

Article I. Name and Area

1. The name of this body shall be the Andhra Evangelical Lutheran Church.

2. Its work shall be carried on in the Vizagapatam, East Godavari, West Godavari, Kistna, Guntur and adjacent districts of the Madras Presidency, and such other places as this body shall hereafter determine.

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[1] Published in the *Bulletin of the Fifth Convention of the United Lutheran Church in America . . .* October 19, 1926, pp. 321–7.

Article II. Doctrinal Basis

1. This body receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged.

2. This body accepts the three œcumenical creeds: namely, the Apostles', the Nicene and the Athanasian, as important testimonies drawn from the Holy Scriptures, and rejects all errors which they condemn.

3. This body receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God; and acknowledges all churches that sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession to be entitled to the name of Evangelical Lutheran.

4. This body recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Large and Small Catechisms of Luther and the Formula of Concord, as in the harmony of one and the same pure Scriptural faith.

Article III. Objects and Duties

In accordance with the doctrinal basis set forth in Art. II, this body recognizes that all power in the Church belongs primarily and exclusively to our Lord Jesus Christ, the Head of the Church; and all just duties and powers exercised by the Church are committed to her for the furtherance of the Gospel through the Word and Sacraments; and that congregations are the primary bodies through which power committed by Christ to the Church is normally exercised.

Therefore this body is organized:

1. To preserve and extend the pure teaching of the Gospel and the right administration of the Sacraments (Eph. iv. 5, 6; Augsburg Confession, Article VII).

2. To conserve the unity of the true faith (Eph. iv. 3–16; 1 Cor. i. 10), to guard against any departure therefrom (Rom. xvi. 17), and to strengthen the Church in faith, in confession and the promotion of the Kingdom of God.

3. To express outwardly the unity of Lutheran congregations; to cultivate co-operation among all Lutherans in the promotion of the general interests of the Church; to seek the unification of all Lutherans in one orthodox faith; and thus to develop and unfold the specific Lutherans' principle and practice and make their strength effective.

4. To awaken, co-ordinate and effectively direct and supervise the united energies of this body in such operations as the following:

(*a*) The training of ministers and teachers to be witnesses of the Word and the upbuilding, maintenance and strengthening of institutions for the promotion of such training.

(*b*) The extension of the Kingdom of God by the support of Home, Inner and Foreign Missions and Diaspora Work.

(*c*) The extension of the Kingdom of God by the participation in co-operative organizations among Protestant churches in India,

such as the British and Foreign Bible Society, National Missionary Society, National Christian Council and Andhra Christian Council and in co-operative movements and institutions.

(*d*) The proper regulation of the externals of worship, that the same, in character and administration, may be in keeping with the New Testament and the liberty of the Church unto the edification of the Body of Christ.

(*e*) The supervision, preparation and publication of such literature as this body may deem necessary for its edification and growth.

(*f*) The general oversight and supervision of all educational work within the province of this body.

(*g*) The carrying on through committees of all departments of work which come within the province of this body.

5. To solicit and disburse the funds necessary for these and other purposes defined in this constitution.

6. To foster and develop the work of this organization's constituent bodies, which are called synods; to exercise a general supervision over the Church, and, on appeal of synods, to give counsel and adjudicate questions of doctrine, worship and discipline.

7. To enter into relations with other bodies in the unity of the faith and to exchange official fraternal delegates with them.

Article IV. Membership

1. The Andhra Evangelical Lutheran Church at its organization shall consist of the congregations which compose the Evangelical Lutheran Synods of Guntur and Rajahmundry in South India.

2. Any Evangelical Lutheran Synod applying for admission, which has accepted this constitution with its doctrinal basis as set forth in Article II, and whose constitution has been approved by the General Conference of the Andhra Evangelical Lutheran Church, may be received into membership by a majority vote at any regular meeting of the General Conference.

Article V. The General Conference

1. The General Conference of the Andhra Evangelical Lutheran Church shall consist of clerical and lay delegates elected biennially by the synods, and of co-opted delegates, as provided for in the by-laws.

2. The General Conference of the duly elected and co-opted delegates of the Andhra Evangelical Lutheran Church shall be held annually at the time specified in the by-laws.

3. Special meetings of the General Conference shall be called by the president upon the request of the Executive Committee, or the written request of one-third of the delegates.

4. A majority of the delegates shall constitute a quorum.

5. Notice of the time and place of all meetings shall be given by the English secretary at least four weeks in advance for regular meetings and two weeks in advance for special meetings, to all delegates.

Article VI. Powers

1. As to external relations: This body shall have power to form and dissolve relations with other general bodies, organizations and

movements. To secure uniform and consistent practice, no synod, committee or church council shall have power of independent affiliation with general organizations and movements.

2. As to internal relations: This body shall have power to deal with internal matters that affect its constituent synods or the activities of the Church as a whole, except that when the operation of such power takes place within the domain of any of the synods their consent and co-operation must first be secured.

3. As to appeals: The General Conference shall provide for the settlement of all cases appealed to it from the synods as set forth in the by-laws.

4. As to work and administration: The General Conference shall have the power to engage in the work described under 'Objects and Duties,' to create and regulate committees, to determine budgets and lay apportionments for work under its direct control and management.

5. The executive power of this body shall be vested in its officers, in an Executive Committee and in various other standing committees and special committees subject to this constitution and the General Conference.

Article VII. Officers [1]

1. The officers of this body shall be a president, a vice-president, an English secretary, a Telugu secretary, a treasurer and a statistician. They shall be elected at the regular annual meeting of the General Conference. Ministers only shall be eligible to the office of president and vice-president. For administrative purposes the General Conference may from time to time elect and designate other officers additional to those named in this paragraph.

Article VIII. Relations

1. As to the relations with the synods: This body shall have the general oversight of all work carried on by its constituent synods.

N.B. General oversight shall consist of the co-ordinating of budgets, the making of rules and the laying down of principles, and such other powers as may be delegated to it by the constituent synods.

2. As to the relations with the council of the India Mission of the United Lutheran Church in America: The General Conference shall have the right to originate suggestions and make recommendations in regard to matters which are vitally related to the Indian Church, but which are under the jurisdiction of council.

3. As to relations with the Board of Foreign Missions: All correspondence with the Board, including budgets, covering letters for the same and minutes, shall be forwarded through the council, as provided for in the by-laws.

4. As to relations with the United Lutheran Church in America: The General Conference shall elect one or more fraternal delegates

[1] The duties of these officers defined in Sections 2–10 of this article are such as customarily belong to these officers, and therefore they are not reprinted here.

to each biennial Convention of the United Lutheran Church in America, as determined in the by-laws.

5. As to relations with Government: All official relation with Government in connexion with the work under the control and supervision of this body shall be carried on as provided for in the by-laws.

Article IX. Committees

1. There shall be an Executive Committee of eight members consisting of the president, vice-president, English secretary, treasurer and four members to be elected annually.

2. It shall be the duty of the Executive Committee to represent this body officially during the interims of its meetings, to transact all *ad interim* business not otherwise provided for, and to perform any other work committed to its charge by this body. The committee shall make a detailed report of its official actions to all delegates and shall make a report to the annual meeting of the General Conference.

3. As far as possible the work of this body shall be carried on by standing committees appointed annually by the president in consultation with the Executive Committee.

Article X. By-Laws and Amendments

1. This body may adopt by-laws for the transaction of its business, provided that they do not conflict with this constitution. These by-laws may be suspended or amended at a regular meeting of the General Conference by a two-thirds vote of the voting members.

2. The articles of the constitution of this body may be amended by a three-fourths vote of the voting members present at a regular annual meeting of the General Conference provided that such proposed amendment be moved and presented in writing by not less than six delegates at a previous regular annual meeting.

VI. THE CHURCH OF BASUTOLAND

Its Constitution, Rules and Regulations [1]

CHAPTER I

The Church of Basutoland

1. The Church of Basutoland has been established by the missionaries of the Paris Evangelical Missionary Society; it remains connected with that society.

2. The teaching is based on the Holy Scriptures of the Old and New Testaments.

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[1] Published by the Morija Printing Works of the Paris Evangelical Missionary Society, Basutoland, 1927.

It confesses with all the Evangelical Churches that there is no other salvation but that which is in Jesus Christ, the only begotten Son of God, who died on the cross for the sins of men, rose from the dead and sitteth on the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead when the times are fulfilled.

The summary of its teaching is to be found in the Apostles' Creed.

3. The members of the Church of Basutoland are all those who in Basutoland believe in Jesus Christ, who have given themselves up to Him, have been admitted into the Church by baptism or confirmation, and promise to live a just and faithful life in obedience to the laws of the Church.

Those also considered as belonging to the Church of Basutoland, although not as full members, are its converts still on trial.

4. The Church of Basutoland considers it its duty to preach the Gospel to all natives, of whatever tribe, living in Basutoland ; to exhort them to be converted to God and to give themselves up to Him. It establishes stations, out-stations and schools under the care of ministers, evangelists and teachers.

As the opportunity arises, it will also carry the Word of God to other heathen tribes, especially to those north of the Zambezi River, and be as helpful as possible to the French missionaries in Barotseland.

5. It shall aim to live in good understanding, peace and brotherly love with all the Evangelical Churches in South Africa, to remain on friendly terms with them and assist them to the fullest extent of its power.

6. It is formally decided not to start a new mission in any country where other Evangelical bodies are at work, unless it be in full understanding with such bodies.

In deference to other Evangelical Churches, it shall not infringe their right or overstep the borders of countries they occupy.

It expects to be treated by them in the same way.

7. It shall be available to all members of other Evangelical Churches when visiting or coming to reside in Basutoland. It shall admit them into its communion with all the privileges its members enjoy. See Chap. IX, 10.

Its members, when visiting or going to reside outside Basutoland, shall be provided with certificates recommending them as Christians to the care of the Evangelical Church nearest to the place they go to.

8. The Church of Basutoland is but one body ruled everywhere by the same regulations. All its parishes are united to constitute that body, and none can dissociate itself from it.

The same regulations apply in all the parishes to its ministers, evangelists, elders and other workers.

All church buildings, houses for ministers, evangelists, teachers, etc., school buildings, etc., are the property of the Church of Basutoland in the care of either the Missionary Conference or the Joint Conference. See Chap. II, 26.

The same rule applies to money or anything else owned by the Church.

CHAPTER II

The Principal Governing Bodies of the Church

1. The principal bodies governing the Church of Basutoland are:
A. The Missionary Conference;
B. The Joint Conference;
C. The Synod.

These bodies alone can make laws and govern the Church according to the present constitutive articles and the powers herein given to each of them.

A. The Missionary Conference

2. The Missionary Conference includes all the missionaries sent to Basutoland by the Paris Evangelical Missionary Society.

It has its own constitution approved by the Committee in Paris.

3. This Conference has full power over all the missionaries; it alone can appoint them for their special work, or remove them, judge them and give force to its decisions in concurrence with the Committee of the Missionary Society.

4. It is in charge of all its institutions, their directors and teachers. It frames the rules for these institutions.

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8. It has power over all matters which its own regulations or those for the Joint Conference, the Synod and the Presbyteries do not assign to the Joint Conference or to the Synod.

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B. The Joint Conference

10. The Joint Conference includes: (*a*) all the Missionaries to whom the Missionary Conference gives the right of membership therein; (*b*) the ordained Native ministers; (*c*) the Delegates elected by the Presbyteries.

11. All its members, missionaries, Native ministers and delegates have the same status.

12. Each Presbytery shall elect two delegates as members of the Joint Conference. They may be chosen alike from the evangelists and the elders. See Chap. III, 33.

These delegates are elected for a period of four years; they may be re-elected.

In case of the death of any of the delegates before the end of the four years, a substitute shall be elected for the end of the period.

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19. The Joint Conference has power in all matters concerning the churches and the day schools, as in everything not assigned to the Missionary Conference or to the Synod.

20. It frames new laws, rules and regulations, or amends those already in force. See Chap. XIX, 1–3.

21. It decides in all cases of disputes brought before it.

22. It appoints the Native ministers, transfers or dismisses them.

23. It chooses the questions to be discussed at the Synod. See Chap. II, 39.

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29. Should the Missionary Conference not agree to any decision taken by the Joint Conference, the case shall be settled by the Committee in Paris.

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C. The Synod

31. The Synod includes all the missionaries and Native ministers being full members of the Joint Conference, and the delegates elected by the parishes.

The delegates are to be elected proportionally to the number of full church members of each parish. For each Synod the executive of the Joint Conference shall decide the rate of proportion to be adopted.

32. The delegates are to be chosen by each Consistory from a number of men elected by the minister. Should any delegate be unable to attend the Synod, the minister shall appoint a substitute.

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34. The Synod shall meet every three years.

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40. If any Consistory wishes a special question to be discussed at the Synod, it shall first inform the Joint Conference through the president of the Presbytery. The Conference shall decide whether the request shall be granted or not.

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43. As soon as the stage has been reached when there is no longer any doubt as to the competency of the Synod to govern the Church of Basutoland, the Joint Conference shall relegate its powers and duties to the Synod. See Chap. II, 30.

CHAPTER III

The Minor Governing Bodies of the Church

1. The minor governing bodies of the Church of Basutoland are :
   A. The Local Council ;
   B. The Consistory ;
   C. The Presbytery.

A. The Local Council

2. The minister and the elders on a station, or the evangelist and the elders on an out-station, form a Local Council.

This council shall be summoned by the minister or the evangelist whenever necessary.

3. It shall investigate all church matters on the station or on the out-station and prepare a report to be placed before the monthly or bi-monthly meetings of the Consistory.

It can take no final decisions or impose a sentence on any church member. Occasionally its powers may be enlarged by the Consistory.

B. The Consistory

4. The Consistory is the governing body of a parish ; the whole work in the parish is under its care.

The Consistory includes :

(*a*) The minister, its president ; (*b*) the evangelists of the parish ; (*c*) the elders of the parish ; (*d*) the school teachers, if full members of the Church, and if their presence be considered desirable by the other members of the Consistory.

Women elected as elders may or may not be members of the Consistory. There is no definite rule about this question. See Chap. VIII, 7.

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9. When it seems expedient to the minister and to the Consistory, questions may be settled by vote. But even if there be no voting, the presiding minister giving his decision is to consider the general feeling, and to remember that the members of the Consistory are his counsellors with whom he shall avoid friction.

10. The Consistory shall give the minister every assistance, especially in the following matters :

(*a*) to consider at all its meetings the requirements of the work on the station and the out-stations as reported by the minister, the evangelists or the elders ;

(*b*) to choose among the catechumens those that may be admitted into the Church, and to fix the time for their admission ;

(*c*) to inflict punishment upon those that transgress the laws of the Church, or to relieve them of such punishment ; to exclude backsliders, or to admit them again into the Church after genuine repentance ;

(*d*) to establish new out-stations or day schools where it seems expedient.

(*e*) to enquire into church expenditure and to check the church accounts every year. See Chap. IV, 17*b*.

(*f*) to supervise the day schools ;

(*g*) to appoint evangelists and teachers, or to discharge them.

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14. If any Consistory be at variance with the minister, it can appeal to the president of the Presbytery or its executive. If the case be not satisfactorily settled, the Presbytery shall bring it before the executive of the Joint Conference, whence it may come before the Joint Conference itself for final settlement if necessary.

C. The Presbytery

15. To lessen the work of the Joint Conference at its regular yearly meetings, Basutoland has been divided into six ecclesiastical districts, each of them including several parishes.

The Joint Conference may divide the country into a greater number of districts, or reduce their present number, change their boundaries, etc., as may seem expedient.

16. At the head of each district there is a council called the Presbytery which shall meet at least once a year.

17. The Presbytery includes all the missionaries and the Native ministers who are the heads of the parishes in the district, and also the delegates elected by the Consistories.

Every year the executive of the Presbytery shall decide the number of delegates to be elected by each parish according to the number of its church members.

18. Missionaries at the head of such institutions as the Morija Training Institution, the Bible School, the Training School for Native ministers, the Leloaleng Industrial School, etc., may be present at the meetings of the Presbytery of the district to which they belong, but they shall have no vote unless it be specially given to them by the Presbytery.

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20. The Presbytery may give its decision in all questions concerning the churches or the schools in the district.

It shall watch over the observance of the church laws by the Consistories.

The Presbytery cannot repeal or amend any law; it cannot make any new law.

If any Presbytery violates the church rules and regulations, if it acts wrongly, the Joint Conference shall interfere and cancel what has been unlawfully done.

21. Any minister or any Consistory may appeal to the Joint Conference in any case in which a Presbytery has exceeded its powers.

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27. The president shall inform the Joint Conference if any parish in the district wishes to establish new out-stations or new schools. But the design must first receive the approval of the Presbytery. Chap VII, 6.

28. Should the president have any doubt as to the behaviour or the work of any minister, he shall inform the executive of the Joint Conference. The president and that executive alone have the power to enquire into such case.

Any minister or any Consistory may appeal to the Joint Conference or to its executive if there be any feeling of unfair treatment by the president or the executive of the Presbytery.

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CHAPTER IV

The Ministry in the Church of Basutoland

1. The ministry in the Church of Basutoland includes the ordained missionaries sent by the Committee in Paris, and the Native ministers ordained by the Joint Conference or ordained elsewhere and admitted by it.

2. Missionaries can only be deprived of their rights by the Missionary Conference in concurrence with the Committee in Paris. See Chap. II, 13.

Native ministers can only be deprived of their rights by the Joint Conference. See Chap. II, 22, and Chap. VI, 4.

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9. Nobody has the right to baptize or to give the Holy Communion in the Church of Basutoland, except the ordained missionaries and the ordained Native ministers. But if any visitor, minister of a friendly Evangelical Church, happens to be in Basutoland when there are baptism, or Holy Communion, or Ordination services, he may be invited to take part in those services.

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11. Only the Missionary Conference can ordain a missionary. Only the Joint Conference can ordain a Native minister.

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CHAPTER V

The Training School for Native Ministers

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CHAPTER VI

Period of Probation for Newly Trained Native Ministers; their Ordination

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CHAPTER VII

Parishes and Out-Stations

1. The Church of Basutoland is divided into several independent parishes, but all are under the control of the Joint Conference and governed according to the rules and regulations issued by the Conference or the Synod.

At the present time (1927) there are 34 of these parishes; 10 are under the care of missionaries and 24 entrusted to Native ministers.

2. Parishes now under the care of missionaries shall remain so, except when the Missionary Conference asks the Joint Conference to appoint *pro tem.* a Native minister to fill up a vacancy.

If the Missionary Conference wishes a parish under the care of a missionary to be permanently entrusted to a Native minister, the proposal may be laid before the Joint Conference. If accepted, the incumbent of the parish shall henceforth be a Native minister.

If the Joint Conference wishes a parish under the care of a Native minister to be permanently entrusted to a missionary, the proposal may be laid before the Missionary Conference, which shall decide.

At the request of the Joint Conference a missionary may *pro tem.* be in charge of a Native minister's parish if the Missionary Conference agrees.

3. Only the Missionary Conference may appoint a missionary to a parish reserved for missionaries. It alone may also withdraw him, and it shall in either case inform the Joint Conference.

Only the Joint Conference may appoint a Native minister to a parish reserved for Native ministers. Appointment and withdrawal are in its power.

4. The Joint Conference has the power to establish new parishes wherever the Church of Basutoland is at work. It shall define their boundaries by cutting off parts of the surrounding parishes.

It may change the boundaries of any parish if expedient to do so.

5. In every parish there are several out-stations belonging to it. On every out-station there shall reside an evangelist to do the work, and one or more elders. There shall be Sunday services, other meetings and classes for catechumens.

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CHAPTER VIII

Evangelists and Elders

1. An evangelist shall be appointed on each out-station. See Chap. VII, 5.

2. The duties of an evangelist are :

(*a*) to supervise the local congregation ;

(*b*) to hold the Sunday services, preside at other meetings and teach classes for catechumens.

(*c*) to receive church contributions and deliver them over to the minister ;

(*d*) to supervise the work of the teachers, etc.

The evangelist depends for everything on the head of the parish, to whom he shall report whatever may happen on the out-station.

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4. Evangelists are appointed by the ministers and the Consistories and are responsible to them.

An evangelist in fault or having aroused suspicions can only be judged by the Consistory.

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5. An evangelist has no right to baptize or give the Holy Communion.

6. Ministers and evangelists shall have elders to be their assistants.

As far as possible there should be one or several elders on every out-station. See Chap. VII, 5.

7. Elders are to be chosen from trustworthy Christian men who can be relied upon to do the work with which they are to be entrusted.

Even women may be chosen if any parish wishes to do so. See Chap. III, 4.

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10. Elders are elected for a period of five years after which a new election shall take place. Elders whose time has expired may be re-elected.

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14. An elder can only be judged or deprived of his eldership by the Consistory.

CHAPTER IX

Admission of Members into the Church

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CHAPTER X

Baptism of Infants

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CHAPTER XI

The Classes for Catechumens

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CHAPTER XII

THE CHURCH SERVICES

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CHAPTER XIII

THE DAY SCHOOLS FOR CHILDREN

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CHAPTER XIV

THE CHURCH AND HEATHEN CUSTOMS

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CHAPTER XV

CHURCH DISCIPLINE

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CHAPTER XVI

MARRIAGES SOLEMNIZED ACCORDING TO CHRISTIAN RITES

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CHAPTER XVII

INCOME AND EXPENDITURE

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CHAPTER XVIII

THE GENERAL CHURCH FUND

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CHAPTER XIX

REPEAL OR AMENDMENT OF PRESENT RULES AND REGULATIONS

1. The Joint Conference alone has the power to repeal or amend any of the present rules and regulations.

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VII. CONSTITUTION OF THE CONGREGATIONAL CHURCHES OF THE AMERICAN BOARD

CHURCHES IN NATAL

I. NAME

The name of this organization is the Congregational Churches of the American Board.

II. Objects

The objects of the organization are :

(1) To uphold and extend evangelical religion.

(2) To federate into one body the congregations established under the auspices of the American Board together with any other congregation that may have been or may be received into the same fellowship.

(3) To promote a common standard of admission to the privileges and fellowship of the denomination.

(4) To assist young men desirous of becoming ministers.

(5) To authorize the ordination of qualified candidates for the ministry.

(6) To help such churches as need assistance and to maintain an adequate ministry.

(7) To secure such allocation of the available ministry to the churches as shall best serve the interests of the churches as a whole and to ensure their proper support.

III. Administration

The administration of the churches shall be through the following agencies :

1. *The Individual Church*

The Individual Church has full power to receive and dismiss members, to exercise the discipline necessary to preserve purity of communion, to elect deacons and other local officers, to collect and administer all funds except those hereinafter specified, and to do all that concerns the internal administration of the church.

The election of ministers is subject to the provisions hereinafter appearing.

2. *The Annual Assembly* (*Umkandhlu*)

The Annual Assembly shall consist of :

(1) All male missionaries of the American Board under appointment.

(2) All ordained native pastors in charge of churches and those working with the churches though not in pastoral charge. Ordained pastors who have retired from active service but are in good ministerial standing may be given the privilege of corresponding members.

(3) All evangelists in charge of congregations or stations of these churches.

(4) Delegates from the churches on the following basis : A church having a membership of 100 or less shall be entitled to be represented in the Assembly by one delegate. A church having more than 100 but less than 200 members shall be entitled to two delegates. Any church having more than 200 members shall be entitled to three delegates.

(5) The Woman's Organization (Isililo) may be represented by two delegates from the North Coast District and two from the South

Coast District and one for the Transvaal field, including Inhambane and Paulpietersburg.

(6) The Young Peoples' Organization may be represented by two delegates.

(7) The Inhambane field may be represented by the minister in charge and one delegate.

(8) No delegate may exercise more than one vote although he may represent a church as well as one of the above organizations.

3. *The Executive Committee (Umlomo)*

This Executive Committee shall consist of the following :

(*a*) Two missionaries of the American Board.
(*b*) Two ordained native pastors.
(*c*) One evangelist of those in the service of the Assembly.
(*d*) Three lay members.

Each class shall choose its own representatives to serve on the Executive Committee, the election to take place annually at sectional meetings of the Annual Assembly.

4. *Pastors' Conference*

(1) There shall be a Pastors' Conference, its membership consisting of the following :

(*a*) All the male missionaries of the American Board under appointment.
(*b*) All ordained pastors of the churches. Retired pastors in fellowship with the churches of the American Board may become corresponding members.
(*c*) All evangelists in charge of churches or congregations.

(2) Pastors' Conference shall meet annually or at other times as may be necessary. The ordained pastors and missionaries may meet separately by their own vote, and the evangelists by themselves.

(3) The officers shall be Chairman and Secretary chosen by the Conference.

5. *Board of Trustees*

There shall be a Board of Trustees chosen by the Umkandhlu which shall administer the landed properties of the church obtained by purchase or gift. The Board shall have no power to sell or to hypothecate these lands except by a two-thirds vote of the Umkandhlu. Members of the Board of Trustees shall be—one missionary of the American Board and four representatives of the churches. The members of the Board of Trustees shall retain office until others shall have been elected.

Titles which are not vested in the Congregational Churches of the American Board alone but are the joint property of churches and the mission are held by the Joint Boards provided in their titles.

6. *The Mission*

The relation of the American Board Mission to the churches is expressed through Mission Supervisors appointed by the Mission.

IV. Powers of the Annual Assembly (Umkandhlu)

The powers and responsibilities of the Assembly are as follows :

(1) To decide all matters pertaining to the general interests of all the churches.

(2) To decide all matters which may be referred to it by any individual church by way of complaint against any action of the Executive (Umlomo).

(3) To determine on recommendation of its Executive Committee (Umlomo) the allocation of ministers and evangelists according to procedure hereinafter provided.

(4) To investigate by ecclesiastical council, by deputation or through its Executive Committee, any charges against a minister or evangelist and any grave differences arising in an individual church. Such charges against any minister shall be made in the first instance to the Pastors' Conference, and referred by them to the Executive, which shall possess in this as in all matters power to act for the Assembly between sessions of the Assembly.

V. Officers

The officers of the Assembly (Umkandhlu) shall be a Chairman, a Secretary and a Treasurer. These officers shall be elected annually.

The Chairman, Secretary and Treasurer of the Annual Assembly shall be the Chairman, Secretary and Treasurer of the Executive.

VI. Powers and Functions of the Executive (Umlomo)

The functions of the Umlomo are as follows :

1. Collection and Control of Funds.

A. Each church and congregation shall be assessed a fixed sum per quarter per member on the basis of the membership as reported in the statistical report for the year.

Umlomo may recommend to Umkandhlu abatements from these apportionments for reason of transitory membership, allowance for members temporarily not in good standing or for other reasons and the apportionment of each church shall be fixed by Umkandhlu at its annual meeting.

These quarterly offerings shall be paid into a central fund administered by Umlomo. The mission may contribute to this central fund such sums as it may see fit. The Executive (Umlomo) shall send to the Mission annually a statement of the costs of its work so that the Mission may have a basis on which to determine its offering. The Executive shall have power to rule that the offering to be received from the Mission in any year shall not exceed such sums as it may fix or to rule that the Mission's contribution shall be no longer accepted. They shall be expended by vote of Umlomo for the following purposes :

(*a*) For the payment of stipends of all ministers and evangelists appointed by the churches through Umlomo.

(*b*) For the defraying of the cost of moving expenses of ministers and evangelists as laid down in the by-laws, the balance being payable by the individual churches concerned.

(*c*) For defraying the cost of administering the work, including the expenses of Umlomo members in attending the meetings of Umlomo.

(*d*) For assisting needy churches or congregations in the erection of houses of worship.

(*e*) For any other purpose only as authorized by Umkandhlu.

B. Umlomo may call upon the churches for special voluntary offerings, for any need not provided for by the quarterly apportionments, e.g. :

(*a*) The purchase of land for the work of the churches.

(*b*) The extension of the work of the churches in areas regarded as mission fields of the churches.

(*c*) Any other requirement regarded by Umlomo as having a legitimate claim on the benevolence of the churches.

C. Funds contributed especially for the missionary work of the churches shall be separately recorded in the Treasurer's books under the account ' Ma Li Hambe,' and funds contributed for this purpose shall not be used for any other purpose except by vote of Umkandhlu.

D. Funds contributed for the purpose of real estate shall be administered by a Board of Trustees elected by Umkandhlu as provided under Section III. No. 5 of this constitution, but such funds shall be recorded in the books of the Treasurer of the churches and paid out by him on vote of Umkandhlu.

E. All funds collected by the local church or congregation for its local necessities shall be under the sole control of the local church or congregation.

2. Appointment and Transfer of Ministers.

A. It is the function of the Umlomo or Executive to advise the churches with reference to the appointment, removal and transfer of ministers and evangelists as may be required in the interests of the work as a whole.

B. The Executive shall in so far as possible ascertain the wishes of the churches involved and also the ministers and evangelists. Any church which is not satisfied with the proposed appointment and any minister or evangelist who is not satisfied shall have the right to state his objections with reasons therefor to the Annual Assembly, and the decision of the Assembly shall then be final.

C. In order that there may be opportunity for consultation as provided in (B) the Executive shall prepare the slate of proposed appointments not later than the March meeting of the Executive. In case of failure to do so the Annual Assembly may accept a slate of appointments at its discretion, but the churches or ministers and evangelists concerned shall then have the right to state their objections to the Executive, which shall have authority to make the final decision.

D. The Executive (Umlomo) shall not be bound to confer with the church or churches concerned as provided in (B) in the case of those churches whose quarterly offerings are not sufficient to cover the salaries of their pastors.

E. In case of vacancies due to death or similar emergency Umlomo shall have authority to arrange for the filling of such vacancies without the delay entailed in the above process, but shall obtain the consent of any church whose pastor it is necessary to remove to fill the vacancy.

3. The exercise of all powers necessary to carry on the work of the churches between the meetings of the Assembly saving only those powers herein reserved to the meeting of the Assembly.

VII. The Functions of the Pastors' Conference

are as follows :

To confer together regarding their work and to advise the churches if occasion arises. All requests for ordination must be approved by the ordained section of the Conference before they can be sent to the Umkandhlu. Any charges against the character of ministers or evangelists shall be brought in the first instance before the Pastors' Conference.

VIII. The Functions of the Supervisors

are as follows :

(1) The Supervisor is the curator of the churches under his care and acts on behalf of the Mission and the Executive (Umlomo) and his functions are to carry out that to which he is commissioned by the Mission or the Executive.

(2) Every church has a Supervisor, including those which have ordained pastors. In them is expressed the fellowship in service of the Mission with the churches.

(3) The Supervisor is the guide of the churches under his charge to lead, advise and assist them in the methods of work. He does not rule over them (2 Cor. i. 24, ' Not that we have lordship over your faith but are helpers of your joy ').

(4) The Supervisor exercises all the functions of the ordained pastor in those churches which have no pastor and assists the pastors as he may be able.

(5) The Supervisor should be kept informed of all matters touching the church so that he may be aware of its progress or lack of progress and be able in all respects to assist the church.

(6) When any important matter bearing upon the welfare of the church is to be discussed the Supervisor should be invited to be present.

(7) In the case of the calling of a pastor or the summoning of an ecclesiastical council the Supervisor must be included and his name must appear on the call. This is not because the church is under authority but because as long as the Mission is in the field it is one with the church and without it the church would not be complete.

The Assembly (Umkandhlu) may send any message or request to the Mission or by sending messengers to the meeting of the Mission.

IX. The Ordination of Pastors

shall proceed as follows :

(1) The church together with its supervisor shall send to the Assembly (Umkandhlu) a request for the ordination of its pastor supported by the recommendation of the Executive (Umlomo) and the Pastors' Conference. If the ordination is agreed to, it

shall take place at the home church with the assistance of a council chosen in co-operation with the Umlomo.

Or

(2) The Umlomo may send forward the name with the support of the Pastors' Conference and if the ordination is agreed to, it may take place at the meeting of the Assembly (Umkandhlu). Laying on of hands being by the ordained ministers present.

This constitution may be amended only upon notice being given at the annual meeting of Umkandhlu, action to be taken at the next annual meeting.

VIII. THE CONSTITUTION AND STATEMENT OF DOCTRINE OF THE BANTU PRESBYTERIAN CHURCH OF SOUTH AFRICA

The Constitution of the Church

1. The polity, according to which this Church administers its affairs, is Presbyterian.

2. This follows the practice of the apostolic age, in that the affairs of the Church are statedly administered by office-bearers chosen by the members and duly set apart to their offices.

3. The first or major order consists of presbyters or elders, otherwise known as bishops or overseers, by whom the duties of government are discharged. These having been chosen by the people are ordained and installed or inducted to their offices by the laying on of hands.

They may hold office for life, or for a term of years, after which they may be re-chosen and thereafter inducted for the same term of years.

The second or minor order is known as deacons. They are chosen to assist the presbyters in the oversight of the congregations and deal with financial matters only. This order is not universal in Presbyterianism. In some instances they may be wanting altogether, while in others their place may be taken by a committee of management, the members of which hold office for a fixed period of time.

4. Congregations are not independent of each other, but are integral parts or portions of one and the same Church, having a common doctrine and being subject to a common government.

5. The administration of the affairs of the Church is vested in Deacons' Courts or Committees of Managers, Sessions, Presbyteries, Synods and a General Assembly, with regular gradation of authority in the order named, the General Assembly being the supreme court.

6. The constitution of the Church being entirely spiritual, appeal from the decision of any of the courts to the civil tribunals is regarded as an offence against the laws of the Church.

7. A congregation, regularly organized, consists of its office-bearers and all other members of the Church in full communion together with their children. Adherents also form part of the congregation, but they and their children have limited rights.

8. All baptized persons, who make a profession of faith in Christ and lead a life consistent therewith, may be admitted by the Sessions to membership in full communion.

9. A Presbytery consists of ministers and representative elders from congregations within a given area, and it exercises common government over these churches.

A combination of Presbyteries may be a Synod or a General Assembly.

10. In all these courts a decision of the court, given either unanimously or by a majority of its members present and voting, is the decision of the court, and the decision of the General Assembly so reached is final.

11. This Church has the inherent right, under the safeguards for deliberate action and legislation which it itself has provided, to frame and adopt its subordinate standards, to revise and alter the same, whenever in its opinion the necessity for so doing arises, to interpret its statement of doctrine, to modify or change its constitution, but always in agreement with the Word of God and with due regard to liberty of opinions which do not enter into the substance of the Faith.

12. This Church holds its funds and property, present and future, in conformity with its principles ; the Church reserving its right to accept and hold benefactions, subject to specific conditions attached to them by the donors, when and so long as it judges these conditions to be consistent with its liberty and its principles, and to be expedient in the circumstances of the time.

13. This Church believing it to be the will of Christ that His disciples should be all one in the Father and in Him, recognizes the obligation to seek and promote union with other Churches in which it finds the Word of God to be faithfully preached, the Sacraments administered according to Christ's ordinance and discipline fearlessly exercised ; and it has the right to unite with any such Church without loss of identity on terms which it finds to be consistent with its principles and belief.

Statement of Doctrine

I. Of God

We believe in the one living and true God, the Creator, Sustainer and Governor of all things, infinite, eternal, and unchangeable in His being, love, wisdom, power, holiness, justice, goodness and truth. We worship Him, Father, Son and Holy Spirit, three Persons in one Godhead, the same in substance, equal in power and glory.

II. Of Revelation

We believe that God manifests Himself in Creation and Providence and has also been pleased, through men of God who spoke as they were moved by the Holy Spirit, to reveal His mind and will for the salvation of all men, and that in the fulness of time He perfectly revealed Himself in the Person and in the teaching and work of Christ.

We receive the Holy Scriptures as a faithful record of God's gracious revelations and the sure witness to Christ, and we reverently acknowledge the Holy Spirit, speaking in the Scriptures of the Old and New Testaments, to be the supreme judge in questions of faith, duty and life.

III. Of Creation and Providence

We believe that God, who is above all His works and in them all, made man in His own image, capable of, and meet for, fellowship with Himself, free and able to choose between good and evil, and therefore responsible to his Maker and Lord.

We believe that God, in His wisdom and love, so disposes and governs all events that He is not the author of sin, and that in His providence He makes all things work together for the fulfilment of His sovereign design and the manifestation of His glory.

IV. Of the Sin of Man

We believe that at the beginning our first parents, being tempted, chose evil, and thus with their posterity they fell away from God and came under the power of sin, the penalty of which is eternal death ; and that no man can be saved but by God's grace.

V. Of the Lord Jesus Christ and His Work

We believe that the Lord Jesus Christ, the Eternal Son of God, became man and so was and continues to be God and man in one person, and is the only Mediator between God and man, that He lived on earth a perfect human life, made atonement for our sins by His death on the Cross, rose again from the dead and is now exalted at the right hand of God, that He ever liveth to make intercession for us, and that through Him alone we can obtain forgiveness of sin and the gift of eternal life ; and that to them that look for Him, He will appear the second time without sin unto salvation.

We hold that faith in Christ as our Redeemer and Saviour is a saving grace whereby we receive Him, trust in Him and rest upon Him alone for salvation, as He is freely offered to us in the Gospel, and that this saving faith is always accompanied by repentance wherein we confess and forsake our sins with full purpose of and endeavour after new obedience, and that, on the ground of the perfect obedience and sacrifice of Christ, we are pardoned and accepted as righteous by God, and become sons of God, with a right to all the privileges therein implied.

VI. Of the Holy Spirit and His Work

We believe in the Holy Spirit, the Lord and Giver of life, Who moves everywhere upon the hearts of men, to restrain them from evil, to incite them unto good, and Whom the Father is ever willing to give unto all who ask.

We hold that He makes us partakers of salvation by convincing us of our sin, enlightening our minds in the knowledge of Christ, persuading and enabling us to accept Jesus Christ by faith, and

working in us the fruits of righteousness ; and that He abides in the Church, dwelling in every believer as the Spirit of truth, of power, of holiness, of comfort and of love.

We acknowledge that the Holy Spirit imparts to men spiritual life, whereby they become new creatures in Christ Jesus ; that to this end He uses the truths of God's Word and the ordinances of Divine appointment ; and that through the indwelling of the Holy Spirit men grow in the likeness of Christ, and keeping continual fellowship with Him, are purged from their faults and transformed into His image until they are perfected in the glory of the life to come.

VII. Of the Resurrection

We believe in the immortality of the souls of men, in the resurrection of the dead, and in the judgment by Christ who shall render to all men according to the deeds which they have done whether good or bad.

VIII. Of the Church and its Gifts

We acknowledge that the Lord Jesus Christ has established upon earth His Church, composed of believers in Him, and that it is His purpose, through their fellowship in worship and service, that they may further the ends of His Kingdom and proclaim His Gospel to all mankind.

We hold that of the Christian Church the only Head is the Lord Jesus Christ, and that in its faith, order, discipline and duty it is subject only to His will.

We receive, as Divine gifts to the Church, the Holy Scriptures and the two Sacraments of the New Testament—Baptism and the Lord's Supper—as appointed means by which the blessings of salvation are conveyed to men.

The Sacrament of Baptism signifies and seals our union to Christ and participation in the blessings of His salvation.

The proper subjects of Baptism are believers and children presented by their parents or guardians, who themselves are in full membership with the Church of Christ.

We hold that not only are the parents or guardians of children so baptized under a most solemn obligation to provide for their Christian instruction, but that the Church itself likewise comes under this same obligation.

The Sacrament of the Lord's Supper signifies the communion existing between Christ and His people and it is a confession of devotion to Him as Redeemer and Lord.

IX. CHURCH OF CENTRAL AFRICA (PRESBYTERIAN)

Terms of Union

The Presbyteries of Blantyre and Livingstonia being persuaded that it will make for the extension of the Kingdom of God and the

glory of the Lord Jesus Christ that the Presbyteries should be formed into a Synod to be meantime the Supreme Court of a United Church—

It was agreed :

1. That the name of the Church be 'The Church of Central Africa (Presbyterian).'

2. That the doctrinal basis of the Church be the Apostles' Creed, a brief statement of the faith as hereinafter set forth, and a distinct acknowledgment of the Word of God as the supreme rule of faith and conduct; and that the worship, discipline and government of the Church be Presbyterian.

3. That each Presbytery shall meantime retain its present constitution.

4. That the Synod shall consist of ordained ministers, whether European or Native, with an equal number of elders delegated by the Presbyteries.

5. That the first meeting of Synod shall be held at the time and place fixed by the Presbyteries, and thereafter every meeting of Synod shall fix its own time and place for next meeting in accordance with such rules as may be framed by itself—the interval between the meetings of Synod not to be longer than four years. The functions of the Synod shall be :

(*a*) Matters pertaining to the general welfare of the Church, e.g. public worship, Christian life and conduct.

(*b*) Such cases, whether of discipline or otherwise, as may be brought before it by way of appeal.

(*c*) The promulgation of rules and regulations for the government of the Church.

(*d*) The control of such monies as have been entrusted to the Synod by the respective Presbyteries.

6. That European members of Presbytery shall continue in their present relations to the home churches. European members of Sessions, Presbyteries and Synod shall stand solely under the disciplinary jurisdiction of the home churches or committees.

7. As far as possible the rights of the native language shall be maintained in the church courts.

Brief Statement of the Faith referred to in Article 2

1. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the supreme rule of faith and conduct.

2. There is one God, the Father, the Son, and the Holy Spirit. These three are one God, equal in power and glory, and He alone is worshipped.

3. All men are sinners and therefore in need of salvation, and can be saved only by the grace of God, through the redeeming work of Christ and the regenerating and sanctifying of the Holy Spirit.

4. God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. The Lord Jesus Christ, being conceived by the power of the Holy Spirit in the womb of the Virgin Mary, and born of her yet without sin, was true man and true God. To save men from sin, and reconcile them to God, He perfectly fulfilled the law of God, offered Himself on the cross a true and perfect sacrifice, died,

was buried, rose from the dead and ascended into heaven, from whence He shall come to judge the quick and the dead.

5. The salvation thus wrought for us by Christ is applied to us by the Holy Spirit, who worketh faith in us, and thus uniteth us to Christ, enabling us to receive Him as He is offered to us in the Gospel, and to bring forth the fruits of righteousness. In His gracious work the Spirit useth all means of grace, especially the Word, Sacraments and Prayer.

6. The Sacraments of the New Testament are Baptism and the Lord's Supper. Baptism is a Sacrament wherein the washing with water in the name of the Father and of the Son and of the Holy Ghost doth signify and seal our engrafting into Christ and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's. The Lord's Supper is a Sacrament wherein by giving and receiving bread and wine according to Christ's appointment, His death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood to their spiritual nourishment and growth in grace.

7. It is the duty of all believers to unite in the fellowship of the Church, to observe the Sacraments and other Ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's day, to meet together for worship, to wait upon the preaching of the Word, to give as God has prospered them for the support and extension of the Gospel, and at all times to seek the advance of the Kingdom of God.

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